

The American Missionary

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A FEW OF THE NICE THINGS SAID ABOUT US

"One of the very best missionary magazines I have ever seen. I have come to value it not only for its interesting contents, but for the valuable information which it gives concerning different parts of the country." Robert H. Dodd, of Dodd, Mead & Co.

"I write to tell you how much we appreciate the changes in THE AMERICAN MISSIONARY—not only more skilled writer's craft and artistic front pieces but a deeper spiritual insight and faithful work translated into terms of vision, perhaps only half realized by the workers, so many of them needing an interpreter." Claremont, Calif.

"Please send me as many copies of your last issue (received yesterday, given away today) as the enclosed check will pay for. I wish to influence my men's class in your wonderful story so fitting for today's Sunday School lesson. I do not see how a man who reads you can fail to respond to the call to share your blessed work." Beverly, Mass.

"Your magazine grows richer and richer every month. One number is worth its weight in gold for the amount of valuable help and information." Huron, S. D.

"We enjoy the magazine very much and think every one better than the last." West Hartford, Conn.

"The magazine is well worth the money. We hope many may avail themselves of this great offer." Ford, Kans.

"The magazine was better the past year than ever before." Springfield, Mass.

"The children as well as myself enjoy the little magazine very much." Hollywood, Calif.

"I enjoy THE AMERICAN MISSIONARY very much, use it in prayer meetings, and think it has improved a great deal." Bradford, Mass.

"We will do our best to promote the circulation of your splendid paper." Marshalltown, Ia.

"We, as a Missionary Society, are glad indeed to add our word of praise for the splendid information received through the medium of THE AMERICAN MISSIONARY." Maize, Kans.

"THE AMERICAN MISSIONARY is steadily improving. It is an informing and instructive paper." Fresno, Calif.

"THE AMERICAN MISSIONARY is an inspiring magazine." Montreat, North Carolina.

"I enclose money order to renew my subscription to THE AMERICAN MISSIONARY which I enjoy and read with a great deal of interest." Bridgewater, N. Y.

"The magazine is as interesting as ever and finely gotten up." Clifton Springs, N. Y.

THE COMMISSION ON MISSIONS

Calculating the Apportionment

By Rev. Frederick W. Raymond, Glastonbury, Conn.

Mr. Raymond made, substantially, this statement to the men of his church who were to act as Every Member Canvassers. By the confession of the men themselves the explanation was instrumental in dispelling whatever opposition they may have entertained toward the amount of the apportionment and the method of determining it. The statement is printed as a contribution which may prove suggestive and helpful to other pastors who would like to be able to defend the apportionment that has been suggested as their church's share in the common work.—J. E. Mc. C.

“THE apportionment is unreasonable.” “We are being penalized.” “We never can reach it, and we'll not try.” “It's a joke!” Do those comments sound familiar? These, and other similar remarks have certainly been made recently in some of our churches. It was the persistence of such remarks that suggested explaining to the men of our church the method of calculating the apportionment, in connection with a rather thorough setting up of the E. M. C.

A generation ago, our church had a record of generous giving to missions, due largely to the gifts of a few of its men who have since passed on to their reward. When the “apportionment plan” was adopted by the churches, a quota was assigned this church, in excess of any other in the local Association, though the membership and resources of the churches at that time seemed not to warrant such apparent discrimination. It was, in fact, impossible to dispel the impression that it was a “penalty” imposed because of a past reputation and the unwillingness of certain other churches to bear their fair share of responsibility. Although the chairman of the Association's Missionary Committee at that time always insisted that he had the figures to back up the assignment (and he did have reams of figures!) the feeling persisted. It was not dispelled by any means when, in 1920, our quota was raised from \$1,415 to \$1,500; nor in the following year when, under emergency conditions, it was multiplied by three and boosted to \$4,500; nor even when later it was lowered to the present amount of about \$3,250. Fortunately, whether the majority treat it as a joke or simply with indifference, there is a loyal group whose enthusiasm for the cause keeps them steadily on the job, with occasionally redoubled efforts.

In 1921, Dr. Burton and the State Committee worked out a plan for Connecticut on a “mathematical” basis, taking into account the membership, home expenses, and especially the amount raised for benevolences. Obviously, there are “peculiar” conditions affecting the *Year-Book* figures of some of the churches, such as an unusually large “absentee list,” a heavy expense for repairs or improvements, or, on the other hand, the failure to transmit benevolent funds before the 10th of January. But, rather than juggle with the figures, the Association's committee sent them to the churches, urging that they be accepted as “goals” for 1922 and again for 1923.

This was the method of calculating the amount, as illustrated in our case (the figures used being the *Year-Book* figures for 1920):

Of the "\$5,000,000," there is assigned to Connecticut \$590,000.

A. Of Connecticut's former quota, this is 272%.

B. On a per capita basis, this would mean for each member \$8.06.

C. As compared with benevolences raised in 1920, this is 197%.

D. As compared with home expenses for 1920, this is 45%.

Applying these ratios to our church, our apportionment might then be any one of the following amounts:

(A) 272% of	(B) At \$8.06 per	(C) 197% of	(D) 50% of
old Apportionm't cap. (497 mem.)	1920 Benevolences	1920 Home Exp.	
\$3,854	\$4,006	\$3,128	\$2,701

A. As it had been generally agreed that the old apportionment was in need of readjustment to meet changed conditions in the churches, it could no longer be used as a basis for determining the new apportionment. In our case, if used it would have meant an addition of \$600 to our present amount.

B. Always some have insisted that the per capita basis is the only fair one—"Treat 'em all alike." On that basis alone, ours would have been \$4,006. Obviously, a per capita apportionment would work unfairness to other churches than ours.

C. It happened that in 1920, we raised about \$800 in the emergency campaign which was not paid over until 1921, so that while on the basis of the *Year-Book* figures our apportionment based on this item alone would have been less than at present, if based on our actual giving for 1920 it would have been several hundred dollars larger.

D. Only on the basis of home expenses would we have had a smaller quota. But when it was shown in this connection that our church had run on a per capita basis of \$10.87, as compared with the state average of \$17.75, it became clear that if the church had been expending anywhere near the average for its home expenses, the apportionment—as calculated by this method—would have been much larger.

In view of the fact that no single one of these items furnishes an adequate basis for estimating the apportionment for the local church, and that what a church had shown itself able to do in the immediate past in the matter of benevolences should have most weight, the following formula was devised and applied: $\frac{B}{4} + \frac{D}{4} + \frac{C}{2}$ = the apportionment for 1922 and 1923.

I was also able to show, in our case, that if the *Year-Book* figures for 1921, instead of 1920, had been used, our apportionment would have been not less than \$4,600.

Assuming that the \$5,000,000 is actually needed (and we have no right to assume anything less) it would seem that this method takes into account the main items to be considered. Personally, I can see no advantage to be gained from an attempt to juggle the figures in the interest of a supposed greater fairness, still less any justification for trimming them down to suit the local church, unless at the same time we are all to agree to trim down the \$5,000,000. Nor can I see, in view of the fact that only a few of the churches have actually reached their apportionment that the mere setting of a goal of endeavor works any hardship upon any church. Indeed the very fact that we have such a goal has spurred the women of our church on to an unusual effort and they have actually forwarded their fourteen per cent of the entire apportionment for 1922 to the Woman's Board, with a like amount to the Home Missionary Union. So far as I am aware, it is generally not the churches that have made the effort and succeeded that complain of the size of the apportionment, but rather those that refuse to make the thorough-going effort of an Every Member Canvass properly set up. On the basis of all available figures, it still appears that we can do it, if we care.

THE CONGREGATIONAL COMMISSION ON EVANGELISM

The Lenten Season for 1923—February 14 to April 1.

* * *

"A Devotional Program for the Woman's Society" has been prepared by the Woman's Committee for use in a February meeting and free copies will be supplied on request.

* * *

All Congregational colleges have been invited to join in the nation-wide program of devotional reading during the Lenten Season as outlined in "The Fellowship of Prayer for 1923."

* * *

The Lenten Season is a peculiarly appropriate time for the presentation of the great foundation truths of the Christian religion. The minds of the people are more open, their spirits are more responsive, and the hunger of the soul for truth is keener than at other times.

* * *

"The Fellowship of Prayer for 1923" has been sent to all our missionaries in foreign lands and these heroic representatives of the churches will join with many thousands here at home in reading the same scripture and singing the same hymns and they will unite their prayers with ours in our great fellowship of intercession.

* * *

More than 125,000 copies of "The Congregational Hand Book for 1923" with its outline of daily Bible readings through the year, have been distributed through the churches. Every Congregationalist should have a copy of this denominational Hand Book for the information it contains concerning our denominational plans, program, growth and organizations.

* * *

A special opportunity of the Woman's Society for service is the distribution of devotional literature in hospitals, homes for the aged, to shut-ins and to others in need of sympathy and encouragement. Wherever a Woman's Society cares to undertake this service the Commission on Evangelism has offered to bear one-half the cost of the literature. It is hoped that this service will appeal to many women's societies to minister to institutions in their own community.

* * *

The streams of human life can rise no higher than their source. We are seeing today much evidence of the weakness of humanity as revealed in the affairs of men, where without Divine guidance mankind is at grips with great problems. We have to learn continually that individuals and nations can be redeemed only by sincere repentance and an over-mastering determination to subject all power to the leadership of our Divine Lord and Master. The expulsive power of the love of Christ alone can overcome sin.

* * *

The dominating idea of the Lenten Season is that during that period of the year we shall give special attention to devotional reading, spiritual contemplation and prayer. When Jesus was worn and weary he oftentimes retired to the mountain, the forest or the upper room for quiet devotion. In such

retirement his soul was restored to its divine elasticity and armored to withstand the shocks connected with his redemptive work.

Through the ages those who would live the spiritual life have found it necessary to do as Jesus did. They have found it needful to follow the Master in quiet communion if they were to follow him in Christian service. Likewise to share the insight, the poise and the mastery that characterized Jesus' life, we must also share his experiences of calm thought, of repose in solitude and of fellowship with choice spirits.

Today as never before the world needs men and women of vision, of discernment, of spiritual dynamic, who in the midst of confusion, division and false teachers, may make plain the simple truths of Christianity and actualize for a world grown weary with theory, doctrine and class consciousness, the great throbbing heart of the Eternal. To this end there is needed the opportunity for quiet study, true communion and for intimate fellowship of like-minded spirits whose friendship and encouragement will give us determination, courage and victory.

* * *

Devotional Literature for Spiritual Nurture. For use of individuals, in group meetings and by the church at large; for distribution to shut-ins, in hospitals and homes: "The Fellowship of Prayer for 1923," a daily altar for the Lenten Season; "The Gospel of Mark," upon which the Fellowship of Prayer is based (a pocket edition); "A Book of Prayers," containing 78 prayers for individual and family use; "The Congregational Hand Book," with daily Bible readings for the year. This set in packet form sent for fifteen cents each, postpaid, to any address. Send to the Commission on Evangelism, Room 518, 287 Fourth Avenue, New York, a list of the names of friends to whom you wish to have one of these packets sent.

* * *

THE CALL TO PRAYER

THE Woman's Committee invites all Congregational women to join in the program of Bible study and prayer during the coming Lenten Season as outlined in "The Fellowship of Prayer for 1923," which is based on Mark's Gospel and centers around the thought of "The Ministry of Christ."

We believe that only the principles lived and taught by Jesus will bring righteousness into our own lives and into the life of the world. Let us pray that we may so study and understand his teachings that we may accept them in a new way and be able to help in the solution of the great problems of today. Let us pray that this season God will send forth his light and his truth upon the darkness of human ignorance and misunderstanding and that the world will be drawn into a closer fellowship of sympathy and love.

We suggest that the program of "The Day of Prayer for Missions" and the Pilgrim Prayer Guild be used with "The Fellowship of Prayer" by the Women's Societies. Though many of us are barred from the larger activities of life outside our homes, through prayer we may make a real contribution of service to the world.

"Burden bearers be ye all, great and small,
When another shares the load two draw nearer God."

—The Woman's Committee.

Mrs. E. A. Evans, Chairman, President, Council W. F. M. B.; Mrs. Frederick L. Fagley; Mrs. Mary W. Herring, Pres., W. H. M. F.; Mrs. Oliver Huckel; Mrs. John J. Pearsall, Gen. Sec., W. H. M. F.; Mrs. Lewis T. Reed; Mrs. D. Foster Updike, Pres. N. J. W. H. M. U.; Mrs. Franklin H. Warner, Pres., W. B. M.; Miss Ella G. Sparrow, Secretary.

THE PASTORS' SECTION

Abraham Lincoln

IN ancient Athens it was a sculptor's highest ambition out of the white marble of Pentelikon to carve a worthy statue of the goddess for whom his city was named, the star-eyed Athena, who was to him not so much an object of worship as a shining symbol of the Athenian spirit with its passionate love of beauty and of wisdom.

In a way somewhat similar our foremost American sculptors seem to have chosen as a model for their supreme work, the man who stands for and embodies, as no other has ever done, the ideal spirit of America. What loftier task could an artist set for himself than that of expressing in polished marble or breathing bronze, the qualities of mind and heart that belonged to Abraham Lincoln?

It is, of course, impossible upon the flat surface of a page adequately to present a statue. Our cover picture for this month does but scant justice to Mr. French's noble work; but it will serve to refresh the memory of those who have been so fortunate as to see the original and will stir in others a desire to do so.

Seated in the beautiful columned shrine erected to his memory, Lincoln looks out upon the distant Capitol, the central symbol of greatness and unity for the nation he loved so well. Emblazoned upon the building's interior walls, at his right hand and his left, are the Gettysburg address and the famous passage from the second inaugural. As one gazes upon it he feels that the sculptor has attempted, and not without success, to show in that pictured face the very spirit that uttered itself in those memorable words.

To us it seems a notable piece of work and we wonder whether in future years men may not come to regard it as one of the great marbles of the world. How it compares in technical skill with, say, the Hermes of Praxiteles or the Moses of Michel Angelo, we are not qualified to say, but this much we venture—no masterpiece of ancient or modern time is set to a higher key. It stands for a vaster and nobler ideal.

How favored are we Americans, that we have for our national hero no magnificent king or conqueror but this great-hearted man of the people! Who can measure the molding influence of his words, his acts, his character upon the millions who honor him? We cannot be too thankful for Lincoln's religious faith. It means much to the youth of America that the supreme hero of the land was a man of prayer, an earnest and outspoken believer in God.

From a great multitude of recorded sayings which avow and illustrate his faith we quote a few:

"I never knew anybody who seemed to me more interested in God, more curious about Him, more anxious to find out what He was drivin' at in the world than Mr. Lincoln. I reckon he was allus that way. The Bible was the whole thing, and there ain't any doubt he knew it pretty near by heart, knew it well before he could ever read," said his old friend Billy Brown in 1864.—"In Lincoln's Chair," Ida M. Tarbell.

"I now leave, not knowing when or whether ever I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being Who ever attended him I cannot succeed. With that assistance I cannot fail. Trusting in Him Who can go with me and remain with you and be everywhere for good, let us confidently hope that all will yet be well. To His care com-

mending you, as I hope in your prayers you will commend me, I bid you an affectionate farewell."—Lincoln's parting words to neighbors when he set out for Washington.

"That the Almighty does make use of human agencies and directly intervenes in human affairs is one of the plainest statements in the Bible. I have had so many evidences of His direction, so many instances when I have been controlled by some other power than my own will, that I cannot doubt that this power comes from above. I frequently see my way clear to a decision when I am conscious that I have not sufficient facts upon which to found it. But I cannot recall one instance in which I have followed my own judgment, founded upon such a decision, where the results were unsatisfactory; whereas, in almost every instance where I have yielded to the views of others, I have had occasion to regret it. I am satisfied that when the Almighty wants me to do, or not to do, a particular thing he finds a way of letting me know it."—"Recollections," Mr. F. E. Chittenden.

He said to a friend after the second fatal battle of Bull Run: "I have talked with God. It is His cause, and the Union is His. As He willeth, so it will be. We can but follow and pray for its integrity and for mercy on the fallen."—"Latest Light on Lincoln," Chapman.

"In the pinch of your campaign up there, when everybody seemed panic-stricken and nobody could tell what was going to happen, oppressed by the gravity of our affairs, I went to my room one day and locked the door and got down on my knees before Almighty God and prayed to Him mightily for victory at Gettysburg. I told Him that this war was His, and our cause His cause, but we could not stand another Fredericksburg or Chancellorsville. Then and there I made a solemn vow to Almighty God that if He would stand by our boys at Gettysburg, I would stand by Him, and He did stand by the boys, and I will stand by Him. And after that, I don't know how it was, and I cannot explain it, soon a sweet comfort crept into my soul."—"Men and Things I saw in Civil War Days," by General Rusling, corroborated by General Daniel E. Sickles.

"Up my way we believe in God and Abraham Lincoln," said a man from Buffalo at a White House reception. "My friend," replied the President, "you are more than half right."

"So long as I have been here I have not willingly planted a thorn in any man's bosom. While I am deeply sensible of the high compliment of re-election, and duly grateful, as I trust to Almighty God for having directed my countrymen to a right conclusion, as I think for their own good, it adds nothing to my satisfaction that any other man may be disappointed or pained by the result."—Lincoln, leaving the War Department, November 10, 1864.

"Madam: Please tell these little people I am very glad their young hearts are so full of just and generous sympathy, and that, while I have not the power to grant all they ask, I trust they will remember that God has, and that, as it seems, He wills to do it."—Response to children who petitioned him, that he free all slave children.

"He was regular and faithful in attendance and support of public worship here in the New York Avenue Presbyterian Church and he was a man of prayer and spiritual ideals. He never made profession of his faith by church membership, but evidence is available that he assured the pastor of this church—Dr. Gurley—that if he were spared to end his term as President he intended to make such public profession and that he only deferred it because if made while in office the occasion would make a vulgar noise and be misunderstood and misrepresented.

"His prayerfulness is authenticated by an incident not heretofore published. During a certain anxious time of the Civil War, he was observed at one of the regular prayer meetings of this church, sitting modestly in a rear seat. This continued regularly for successive meetings. Then his presence suddenly ceased. His absence was readily explained by the pressure of public duties; but it subsequently was revealed that he had become impatient with the attention his presence stimulated, and he had made a quiet arrangement with the sexton by which he entered by a rear door and sat by himself in the darkened room with the door ajar."—Inscribed on the Lincoln pew.

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are now in, to bind up the nation's wounds, to care for him who shall have borne the battle, and for his widow and orphan, to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."—Second Inaugural.

Further illustration of Lincoln's faith may be found in John Wesley Hill's valuable book "Abraham Lincoln—Man of God,"

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Rev. Clayton S. Rice, of New Plymouth, Idaho, has been appointed Assistant Superintendent in Southern Idaho and Eastern Oregon, to succeed Rev. J. E. Ingham, who has accepted a call to the church at Grand View, Idaho.

* * *

An important meeting of representatives of Slavic churches was held in New York on January 10 and 11, several of our Slavic ministers being present. The meeting was held under the auspices of the Home Missions Council. The need of immediate expansion of our work is most evident, especially in the Pittsburgh district.

* * *

A good word from the Woman's Home Missionary Union of Indiana: "We want to line up in proper shape on our Plan of Work. We shall be glad to hear from 'our fields' in the periodical letters and appreciate them very much. Indiana is loyal and true to the C. H. M. S. that has for years done so much for us."

* * *

Yellowstone Parish, Montana, presents a great opportunity for Larger Parish work. The pastor, Rev. E. F. Clark, writes: "My parish embraces twenty-five hundred square miles. This territory is thinly settled, and as a result many come from ten to fourteen miles to services. The great majority come on horseback or drive a team hitched to a wagon or sled. Those who have no other way to come, I take in my car. I carry an average each month of approximately seventy people to and from these religious services." This is only one of the varied uses to which a Congregational Service Car is often put.

* * *

Dr. Luman H. Royce, Director of the Department of City Work, has been devoting some time to Michigan recently. He writes as follows: "My period of service in Michigan covered just nine weeks, the time being divided between Detroit, Saginaw, Grand Rapids, Ann Arbor, Muskegon, and Cadillac. We must keep our eyes on Michigan, for it leads every other state in the Union in the percentage of urban growth for the decade ending in 1920: urban growth in the United States at large, 25.7 per cent; in Michigan, 62.2 per cent. Even more significant is the fact that the number of Michigan cities of over 100,000 has nearly doubled."

* * *

Rev. W. D. Barnes, pastor of the Plateau Valley Parish, Collbran, Colorado, reports under date of December 23: "This is indeed a joyous week for Collbran Church. An added joy to the Christmas message has been the experience of seeing the new gymnasium begin its growth. This week all hands pitched in under the leadership of expert carpenters, and with hammers, squares, saws and lines put all the joists, headers and subflooring in place. Already the studding, lintels and some of the rafters are cut, and soon after Christmas the second stage of the building will go on. The building itself is the best kind of advertising, and everyone seems far more interested in the project than ever before."

What I Saw in a Mining Town

By Carlos Greenleaf Fuller

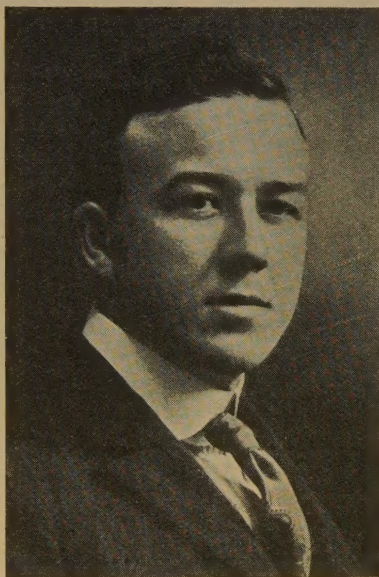
AT the direction of the Home Missionary Society and the Sunday School Extension Society, I found myself on the first day of June in Frostburg, Maryland. Eleven miles up from the Cumberland valley, it occupies a beautiful plateau, at an elevation of 2,100 feet, while catching the eye in every direction, the surrounding ridges of the Alleghany Mountains break into the horizon with a very attractive setting. In this mining town of about six thousand—the heart of the famous George's Creek Coal Field, through which the National Highway runs—I was to spend the summer.

The little Congregational church I was to serve evidently had failed to understand the date of my arrival. So they were much chagrined to have me catch them house-cleaning, preparing the church for the "new minister." However, the "new minister" enjoyed the opportunity of arriving in time to help a bit in setting things to order again.

Rather off by itself, the little church was having a hard time trying to minister to the religious needs of one end of the community. Within the building a small handful of faithful folks were struggling hard to keep a small Sunday School alive, while without, the grass had reached a height that gave the impression to passers-by, "No one home." Among the men, there were three who had the interest of the church most at

heart. The elderly Mr. Prichard, with whom I lived, was one of these. Because of serious and continued illness his one hundred and sixty pounds of other days had fallen away until it was around the hundred mark. Yet his mental faculties were undimmed. And the clear and forceful manner of expression, characteristic of every utterance, compelled admiration in one of his age. Rounding out one's eighty-fourth year,

with a sixtieth wedding anniversary only a memory, is worth more than a moment's notice; especially for a man, who at the age of six years and five months, began to scramble back and forth frog-fashion, with an apron and harness-like attachment, to aid in the drawing out of extraneous material from an eighteen-inch vein of coal! And his wife—the dear, old lady—though in her eightieth year was as active as a girl of twenty. And her spontaneous, happy



CARLOS G. FULLER

laughter I can still hear ringing in my ears. In 1869 this church had been organized in Mr. Prichard's home. And through many years he had served it well. But now only his will was active. And yet—since I came away—in an effort to keep the one preaching service going which we had he has twice occupied the pulpit! Then there was faithful John R. Davis, whose body, no longer equal to the strain of the mines, failed to respond with the activity of earlier years. Finally, jolly-hearted

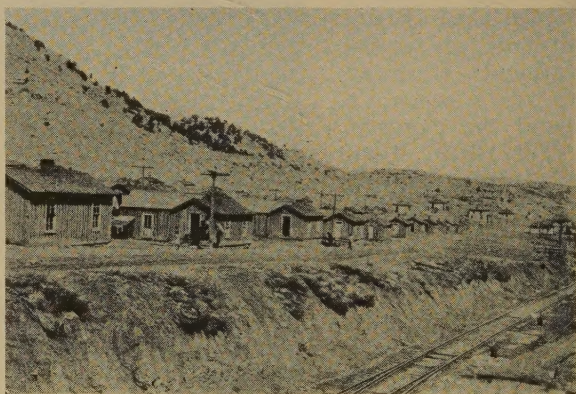
Davy Phillips, an honest, hard-working Welsh miner, respected throughout the community for his clean-living. A grandfather at forty-six he furnished the major part of the manpower of the church when responsibility was required. These, with some faithful women, always to be found, furnished the nucleus of workers.

Very early we made a raid on the grass growing by the church. You would have enjoyed seeing the summer pastor setting the congregation a good example, crouched on his knees lustily swinging a hand sickle, in order to help create an "At home" appearance. During the first week in town I committed a breach of etiquette, I fear, by calling on all the Protestant ministers, to suggest the forming of a Sunday School Baseball League. They informed me that it couldn't be done—for the churches never work together here, they said. But the young fellows were interested. So within a week or two the ten Protestant churches had a baseball league in operation which ran all summer. Our church, the smallest of all, played twenty-one games, and had first place slip out of our hands, to end finally in second place.

It was interesting to note the increased attendance of men at Sunday Schools all over the town. Our little Sunday School nearly reached the hundred mark, with thirty men as the maximum in attendance in our men's class. An ex-Sunday School Superintendent, alienated ten years from the church, came back (and since I left has occupied the pulpit for a Sunday evening service). A former crack town athlete came regularly and managed the team. On certain Sunday mornings I could hear his car roar by on the way across the

country to bring in some other fellows to the class. The secretary of a local miners' union, who hadn't attended Sunday School since boyhood, became one of our most faithful members. One of the best track athletes of the High School became secretary of the class. And many more.

Then for the girls on the new mown grass plot we put two croquet sets. A six-piece orchestra, led by a graduate of the Normal School there, was a real musical asset to the evening preaching service. An occasional children's choir, with a regular story-sermon for the boys and girls, helped to keep them interested, some Sunday evenings as many as



MINERS' CABINS

thirty being present. Then, too, a weekly children's singing hour on Wednesday evening, at which time I again always told a story, provided an enjoyable time. Even the little Catholic boy down the street who greeted me with a cheerful "Hello, Priest!" was a joy to me. And the weekly social evening for men, when exciting debates were staged that often brought fifty or sixty young people out, played a part, too. Yet again, there was the all-night trip to a famous rock some miles distant, with fifty-six young people, a point overlooking the Cumberland valley and a long stretch of the Potomac. The roaring campfire and clear voices

lifted in happy song will live in my memory a long time. And the sunrise breaking over the far hills at an early morning hour, for which we had made the trip!

Then, following a series of sermons on War and International Brotherhood, two hundred copies of Harry Emerson Fosdick's sermon "Shall We End War?" were scattered in advantageous places, and created much thought and comment from all classes about the town.

However, the situation in this community was peculiarly difficult. For the miners were on strike. Since the first of April the men had been idle. It was my first experience to be so

low to escape bumping our heads on the rafters above, as we started inward. When we reached a place that was being worked they explained and demonstrated the business of mining. Then a pick was handed over for me to try mining coal. There I was, crouching down in a narrow space, beneath the surface of the earth, the only thing that lightened the blackness being the glare of a single miner's light. There with perhaps three feet of space between floor and roof, I swung the pick into the seam of coal. It did not take me long to raise a blister on my hand, as I felt the pull of the movement on the muscles of my back—that steady swing, swing which the miner makes hour after hour, no opportunity to stand erect in a low vein mine until one comes out to daylight at the end of the day's work. Often flat on the back, or stretched on the side, with the roof near enough to reach up and touch with the hand, they swing the pick in places where a bare eighteen inches separate floor and ceiling. Coal began to mean something more to me than simply a thing to keep me warm, to be

grumbled about if the heat did not come fast enough. I came out thoughtfully.

On another day another friend said he would show me a big-vein mine. So in my hiking clothes again, off across the country to the opening of this mine. This was a big vein and we could walk in erect. We stumbled along the ties of the track over which the coal came out in cars. Occasionally a splash revealed pools of water, which many of the men work in day after day, often with the water coming down from over their heads, with a steady drip, drip, that sends them home each night drenched to the skin. But the coal is there



COAL MINERS AT PLAY

near to a strike, and I was interested to know why they struck. I was confident that thousands of men, with families and children to care for, did not easily turn away from their only means of livelihood, without some very good reason for it. So I was eager to see the conditions under which they worked. But because of the strike the mines were closed. Late in the summer, however, one of the men said he would take me into a low-vein mine. It was a new experience for me. I wondered—if I went in would I come out all right. We came to the black hole, leading I knew not where; climbed into a little car, and crouched

and we must have it. We went on. As sunlight and fresh air were left further and further behind, I wondered if the lungs confined in such places did not often hunger for the pure, sweet air of the out-of-doors. To meet a pocket of gas in such a place! And gas is so often found in coal mines. Then on into a "heading," where coal is taken out. My friend explained. He pointed out what the miner calls a "slip" which helps the coal to come out easier, which also coming suddenly, catching the miner unawares, brings an avalanche of rock upon his head. If he hears the roof crack in time he may get away; if not—another man is needed to mine coal in that place. I saw the holes they bore when they "shoot" the coal, and how they place the charge of powder. Sometimes the powder goes off prematurely, or is delayed and then explodes unexpectedly. The usual result when this happens, is, again, a need for more men to mine coal in that place. I was beginning to realize that mining coal is a serious business, with many dangers connected with it.

Further to my surprise, I found that the men were never certain of regular work day after day. One man during twelve years in the mines had been given work that averaged between 150 and 175 days a year. And until recent years the best of workers did well to make fifty or sixty dollars a month. And the average still is way below a thousand a year. Therefore, when I saw thousands of men striking for better conditions and for definite guarantees, in spite of certain faults, the justice of their position became very clear. It made me wonder, too, what the government meant when it put out a bulletin saying men with families needed from \$2,200 to \$2,400 a year to live.

But the strike was still continuing in Frostburg. Five months, six in sight. And I began to wonder why some of our faithful fellows in the

Men's Class had dropped out. There was Jim, always faithful, with his little girl Esther. When I met him he was always coming again soon. But his wife told me the truth. His clothes were not suitable. She frankly told me that he would no longer be seen with her—his wife—on the main streets of his home town, because his clothes were not presentable. And Bill, a heavy hitter on the baseball team, had been very faithful. I said, "Bill, we miss you. What's the matter?" "Well," he confessed, "I'm just about walking on the ground. I can't come that way." Then there was the chap who played the cornet in our orchestra. He had three children at home. Some times, whole days would pass with scarcely a bite to eat in the house. And clothes! Well, he just didn't have them, that's all.

They are still on strike in Frostburg—nearly nine months now—quietly standing for what they believe is right, feeling certain that if they lose now, such conditions as union effort has won for them through many long, hard years of struggle will be entirely lost.

The church has a duty here in the industrial field, I believe, which must be faced if continued growth in the direction of Jesus' principle of brotherhood is made. Of primary importance is the obtaining of the facts. And a casual reading of the newspapers will never give that. As valuable and necessary as newspapers are, their knowledge is often inaccurate and far from complete.

Many fine spirits I found in this peaceful American mining community, well worthy the best attention of the church. The personal talks I had with different miners, on their relation to the church, were very helpful to me. There was the day Fred took me for an outing. Almost to Cumberland we went, then started to clamber up the mountain to a point high above us, where the famous Lover's Leap, an overhanging rock,

surveys the narrow valley directly below. The scene from above was beautiful. I may remember as long, however, asking Fred about uniting with the church. Then there was one of the long conversations I had with the ex-Sunday School superintendent. We were in my room on a Sunday evening after the evening service. The picture is before me now as we discussed the possibility of his coming back permanently. And there were others. Frankness was met with equal frankness in discussing religion.

The Sunday I left, when Dr. Carroll was with us, only five were taken into the church. I was disappointed in not having more. But circumstances which are too long to relate prevented others from coming. We did have that morning, however, as dear Mrs. Prichard, with whom I stayed, said, "a feelin' meeting"—one for me to remember.

And a little thing that touched me to the quick, I should like to tell, because it illustrates the generosity of their hearts. At the close of my sermon on the last Sunday evening, before I could announce a hymn, Dave Phillips got up and started to say a few words. At the close of his remarks, he handed me an envelope, containing a little money gift he said, from all of the people. Well, I knew those folks' condition. Six months of strike had made havoc with their financial situation. And I thought at the most the envelope could have only a few dollars. Reaching my room, I discovered in that envelope—twenty-eight dollars. I couldn't describe my feelings! But of those people—their interests may be narrow, but they run very deep. And of my four months with that group, ninety per cent of whom were young people, I can say it was the most valuable summer I have experienced.

* * *

Christmas at Ellis Island

By Rev. Henry M. Bowden, Director of Foreign-Speaking Work

WHEN we started from the Battery for Ellis Island on Christmas Sunday, the sun was shining, and Governors Island was in view. Three minutes later we met the fog coming in from the sea, and in a few seconds were by ourselves so far as sight was concerned, though with many thither-to unsuspected neighbors, who were making their presence apparent by bells and whistles of all tones. A half hour later we drew into the Ellis Island slip, but the buildings were invisible until we were within fifty feet of them. The delay curtailed the service period, and so the sermon was left out. The strains of "Adeste, Fideles" reached beyond the room, and brought back a wandering Catholic who had thought his worship closed with the earlier service, but who could not resist the universal hymn. Other carols were sung, there was Scripture reading and prayer

in English, German, and Armenian, with a brief address in Armenian by Rev. Paranouag Iskanderian, from Constantinople, who with his family has been waiting admission into the country where he in part obtained his education. Among the Germans in the audience was one family from Wittenberg.

The Protestant service, which had been preceded by the Catholic, was followed as usual by the Hebrew. The day was the Chanuka festival of the Hebrews, and the Rabbi followed the recital of the prayers with an address on America in Yiddish. This common language gives the Hebrews an advantage over both the Catholic and Protestant services, since it enables the speaker to be understood by the entire group.

At two o'clock came the Christmas concert, arranged for by the Commissioner, Hon. Robert E. Tod; and this



CHILDREN IN C.H.M.S. SCHOOL, ELLIS ISLAND. MRS. PRATT IS IN UPPER ROW

was followed by the distribution of gifts by the General Committee of Immigrant Aid. Now there is a confusion of tongues at Ellis Island, and most of the two thousand people who were there had but little information as to what it all meant. So when the officials opened the doors into the detention rooms and invited the groups to assemble, one could hear "Perchè?" "Po chemy?" "Warum?" "Pourquoi?" and other words to the same effect. A good deal of sign language, accompanied by "Yes, yes," "Nice, nice," "Come along now," "O, go on in," "You'll like it," none of which phrases meant much to the hearers, was required to get the sheep started toward the sacrifice. After arrival, however, every one was cheerful, and some were hilarious; excepting some of the stow-a-ways and others waiting certain deportation, who were not inclined to accept small favors when the main thing was denied.

Some of the incomers have difficulty in comprehending the giving out of gifts. "They would not do this in Scotland," said one from the land of cakes. "What," replied the distributor, "would they not do this in Edinburgh, where my people came from?" "I don't know, but they would not do it in Lanarkshire, anyway."

Oranges, chocolate, soap, ties, handkerchiefs, dolls, toys and candy made up most of the gifts. To simplify the distribution things for men and boys had been put into paper bags, and those for women and girls in cloth bags that might be useful later. Usefulness was not specially in mind in the matter of the paper bags, but as soon as the distribution was fairly over there were explosions from various parts of the room, as one after another discovered the bags were an excellent substitute for fire works and would contribute to noise as well as an old pistol.

Many churches and other organizations send in packages for distribution, sometimes accompanying them with requests for an acknowledgment from the individual recipients. They are sometimes pained when this is not forthcoming. If they could actually sense the situation of distributing gifts to fifteen hundred or two thousand people in a period of one hour, realizing that these people are on the wing, they would see the futility of such requests. Most of the people understand no English, and even when they do understand, the distributors have no time for explanations. We are struck with their appreciation and their courtesy. Those who cannot say "Thank you" say what they can: "Spasebo," "Danke,"

"Gracias," "Merci bien." Universally the gift is met with bow and curtsy. The value of the gift is small, but the spirit of human friendliness is important.

This Christmas celebration is made possible through the contributions made specially for the purpose by the steamship companies, the various

societies interested on the Island, and private gifts. Two holidays are celebrated in this way, and the total cost of the distributions made at Thanksgiving and Christmas in 1922 was about seven hundred dollars. This does not take into account thousands of dolls, toys, and other articles of all sorts which were sent in.

* * *

Carrying On in the Sunshine State

By Secretary David J. Perrin

SOUTH Dakota for many years has been called, "The Sunshine State." She is entitled to the name for in spring, summer, autumn and even winter, cheerful, sunshiny days largely prevail.

Those who know South Dakota most widely would give to her a second name and call her "The Wonder State." If one questions her title to this name, we would point, first to her grand, rocky, mountain peaks, with their pine covered sides, highest of all the mountains east of the Rockies in the United States. Next we invite entrance into her beautiful deep-cut mountain canyons, the paradise of campers, fishermen and tourists. Here

mountain streams have cut deeper and deeper, as alternately they gurgled and roared in their flow on to the distant rivers. Next we invite entrance to her numerous caves of many chambers with varied and exquisite crystalline formations. Miles and miles have been surveyed and no end is yet in sight. Next visit her Bad Lands, unique, strange and weird, the geologist's paradise. Imply nothing wicked from the name. "Bad lands for travel" was their first designation, though quickly shortened to "Bad Lands." Look now out across the prairies. Here are picturesque buttes and bluffs, mute wit-



PLACERVILLE, SOUTH DAKOTA, YOUNG PEOPLES' ASSEMBLY

nesses of millions of years of erosion. We must not forget the wide spread valleys and the vast gently sloping stretches of prairie. Last, but not least, are many lakes, little gems scattered over a large area.

South Dakota is also a state of vast resources. Agriculture, stock raising, mining and lumbering are chief among her people's occupations. She is still at the beginning of her development. Half of the state is today pioneer territory, while six large counties are still Indian Reservations.

Congregationalism had a fortunate beginning in South Dakota. The first Home Missionary was Joseph Ward, who came by steamboat and located at the river town of Yankton. Joseph Ward was a man of vision and a Christian statesman. He gave to his state her seal with the strikingly Christian and democratic motto, "Under God the people rule."

In the twelve year period from 1868, the year in which the Yankton Church was organized, to 1880, only fourteen of our churches were organized. That was a period of slow development as settlers were moving out from the steamboat towns and establishing a few new communities. Beginning with 1880 the railroads began construction work on quite an extensive scale. A great wave of settlement followed and within five years a large part of eastern South Dakota was homesteaded. In 1881, at the opportune hour, came the Yale Band, ten Seminary men who were commissioned by the Congregational Home Missionary Society. These young men were scattered widely and were soon organizing churches among the people who were making new

homes in a new land. In the decade of the 80's sixty-four of our churches were organized.

One member of the Yale Band was Dr. Thrall, who, with the exception of a few years spent in other states, has given himself with devotion and statesmanlike wisdom

to the upbuilding of our churches, first as pastor and then for twenty-eight years as State Superintendent and has seen during his period of service the number of churches reach 219.

In four particulars at the present, the situation

in South Dakota Congregationalism is particularly encouraging. First, much has been done to avoid and solve the over churching problem. The situation is by no means ideal, but some facts stand out conspicuously. We have no town of less than six thousand population which has both a Congregational and a Presbyterian English speaking church. This comes as a result of both denominations observing comity principles for many years.

In these past few years, also, over churching of the past has been overcome to an appreciable extent by the Reciprocity Withdrawal Plan. By this plan one denomination closes its work in one community, while the other denomination closes work in another community. The church in each instance which withdraws, urges its membership to unite with the church which continues, and the property is transferred. This plan means denominational equity.

The second significant feature of our work is the stressing of religious education. In addition to the work of the Church School, Vacation Bible Schools have been carried on in in-



BOY SCOUTS ON MT. HARNEY, 7,240 FEET ABOVE SEA LEVEL

creasing numbers. Week day religious instruction is given in some churches with most happy success. Still further, our state is now giving high school credit for Bible Study work when carried on under competent leadership and some pastors are improving the opportunity this year and real worthwhile work is being done. Religious Education in its different phases is one of the themes given largest consideration at our State and Local Association meetings.

Our Young People's Assemblies are especially helpful in bringing to goodly numbers of our young people helpful instruction in the great truths of the Christian faith, together with up-to-date information regarding the missionary work of our fellowship. South Dakota seems to have the distinction of establishing the first two Congregational Young Peoples' Summer Assemblies. One of these organizations has the further distinction of being the first to own its own building.

Three young peoples' gatherings were held the past year with over four hundred in attendance. The young people are wonderfully enthusiastic over these gatherings and there is promise of even larger numbers attending in the years ahead.

A third encouraging feature of our work is that, with but one exception, the churches in the larger towns have now substantial brick or stone edifices which equip them for constructive work in ministering to the whole man. A group of the smaller organizations also, in a commendable way either have already or soon will secure modern brick buildings, while hardly a new church building is erected even

by a home missionary church without provision for ministering to the social side of man's life.

Last and most important, our state work is blessed by having many strong pastors and a fine group of laymen who are loyal to the work and are ready to give their time, energy and best thought in furthering our churches' best interests.

There is one perplexing problem which we in common with other rural states have been facing in the past few years—that of maintaining in full vigor the rural churches.

When the automobile came into common use by our farmers, the country churches within a few miles of town began to suffer. With the auto the farmer and his family can go on to the town church in a few extra minutes and there usually they find the better trained minister, better music, larger congregations and more social life. The agricultural depression of the past two years is a second factor which is seriously disturbing the rural church. The farmer overreached in the time of prosperity, buying more equipment and more land and often being the victim of promoters of speculative stocks. Now he is paying high taxes and heavy interest charges, while his crops have not paid the cost of production. Land values have shrunk to one-half or one-third of former values.

Such financial depression makes serious problems in church support and has caused many ministers to resign because salaries could not be maintained. It is encouraging to report that the greatest stress seems to have passed and improved financial conditions are enabling the rural churches to secure a new lease of life.



MINISTERS' CONFERENCE ON MOUNTAIN TOP

The Larger Parish Plan in Action

By Rev. William D. Barnes, *Collbran, Colorado*

HOME missions west of the Continental Divide must be cast in a large mould. Lofty mountains, broad plains, and life in the saddle in God's out-of-doors produce men who require a church with views wide as the horizon and high as the arch of heaven. Such men have no respect for a petty, self-centered, sectarian institution which cannot see beyond its nose. They like enterprises on a large scale; they are farmers on the extensive rather than intensive plan; they are promoters by nature and are drawn to daring projects like steers to salt. They want big ranches, big herds, big men, big churches.

The Congregational Church in Collbran, Western Colorado, has been at work among these virile folks for twenty years. During that time it has learned some of the principles of church policy which will command the respect and allegiance of the people. The church has persisted in a "city" of three hundred people; around the city are hundreds of large ranches for raising beefcattle; and surrounding all are ridges four thousand feet above the village. Collbran is the geographical center of the Plateau Valley. Likewise it is the heart of the business, social, educational and religious life of the eastern part of the valley. Around it pivots true western life. The valley is sometimes called "The Last West." The high mesas have prevented the entrance of the railroad and its inevitable influx of foreign and industrial population; they have also preserved the picturesque life of pioneer days. The frontier has been pushed west into the Pacific and north into Alaska. But the cowboys, log cabins, roundups and rodeos are still everyday features of community life in Plateau Valley.

The people have watched the entrance, struggle, and failure of churches of the elect for the select.

They have given but meagre support to those institutions which had a strong sectarian bias and worked for the saving of the few within the fold. Such ingrowing organizations made little appeal to them. They seemed content rather to live outside of them, and, to use a Shavian sentence, to be among "The great mass of Philistines who eat, drink, and are merry, who marry and are given in marriage." The only church which can command their loyalty is the organism that loseth its life for His sake in striving for the abundant life of the entire community.

The people have revealed unmistakably that there is one principle which must dominate every church. It is that the church must be first of all an institution of religion. It must be as single minded in its furtherance of religion as the school is for secular education or the bank for finance. When a man remarks, as most do, that "we must have a church," he means that the community must have the institution which maintains worship, religious education, and performs the ritualistic ceremonies of civilized life. To maintain such an institution they will give until it hurts.

But more than this, they require a Christian church. The religion of Jesus is the only one that makes any serious appeal to them. The church which would set aside the ideals of Jesus and seek the development of community ideals only would flourish no more than an onion on a rock. With few exceptions men believe in Jesus as the savior of the world and in his faith, hope, and love. They may not join the church, but they desire the organization that presents and lives the dynamite of the religion of the Nazarene.

It ought to be axiomatic that denominationalism is submerged in Christianity. The rural world cares little for the garments Jesus wore on

the cross; they are vitally concerned with the body broken for them. Ecclesiasticism means no more to them than the digamma. A man is known for what he is, not his pedigree; the clergyman must be a saint or his apostolic-succession claims will avail him nothing. Likewise the church must reproduce the spirit of him who was the way, the truth and the life, else its claims to divine origin will pass unnoticed.

The modern rural church has learned that there is a vital place for the community service program. These men agree with James that faith without works is dead. They regard a large hearted program as indicating religious vitality. They expect the church to exceed the secret orders in good works. They like to see the

church minister without charge to everyone whether member or not, rich or poor, wise or ignorant, in the name of him who went about doing good. They respond in goodwill to an institution which serves in the large way.

Because of its generous service, the church feels that it belongs to the community; that it has a duty as well as right to seek support from every

individual on the ground that he who gives gains interest. Consequently the modern church conducts an Every Family Canvass in place of the Every Member Canvass. Solicitors are drawn from without the church membership almost as much as from those within. The church has found that in casting bread upon the waters, it has found it again after many days, not in the form of fish, but in expressions of goodwill.

The Plateau Valley Larger Parish has insisted upon the principle that it is a part of the church universal, and not an isolated unit. It has taught that every Christian is a brother in the family of God, and that the whole earth, without boundaries or limits, belongs to the Kingdom of God. To this end, the rural

church believes in cooperation with a big-brother city church; in contributing to representatives on the home and foreign field; in striving to meet its benevolence quota with the same devotion as other obligations. It believes that the light that shines farthest is brightest at home.

The Larger Parish Plan calls for a group of principles which are distinctive in rural work. The plan calls



COLLBRAN, COLORADO. THE CONGREGATIONAL CHURCH IS SEEN TO THE RIGHT

for a church ministering to a larger area without sectarian competition. The Plateau Valley Larger Parish serves twenty three hundred people scattered over two hundred and fifty square miles. The Larger Parish calls for larger resources. In ministering to a larger population it is possible to obtain a larger budget, and to receive for workers and equipment larger funds from the Congregational Home Missionary Society and Congregational Church Building Society. A larger staff of workers is likewise a part of the Larger Parish Plan. At least two men are maintained; one to become minister of the central church, the other to be minister at large in the outlying districts. In many larger parishes the Sunday School Extension Society has placed student summer workers who have developed Church Schools in the basins, conducted Camp Fire and Boy Scouts Troops, and rendered lasting service in home visitation. Because of these adequate resources, the Larger Parish Plan calls for a larger program. It is a program that calls for a seven-day week and a twelve-month year of activities; one that reaches out along educational, social, and recreational

lines as well as religious. The church strives to meet every need that arises in the spirit of him who came not to be ministered unto, but to minister and to give himself a ransom for many.

The modern rural larger parish is an attempt to launch out into the deep and cast the net again for the souls of men. It believes that rural folks have the right to the same advanced and many-sided ministry that the modern church is trained to give. It has the firm conviction that the failure of Main Street was due to the absence of a larger parish project; that the idealism mixed with vapid imaginings of Carol Kennicott and others like her in the many Gopher Prairies of America would find full expression in the new plan, and would find also the true inspiration of life in the communion with the Father which it would have directed.

And when "The Rising Tide of the Green" reaches America and includes our fifty million agriculturalists within a farm bloc, and when these same rural folks have a church capable of meeting their religious needs, all the world will be singing "The Wearing of the Green."



How an Evangelist Built a Church

By Rev. Ralph Gillam, Atlanta Theological Seminary, Atlanta, Ga.

TRULY "God moves in a mysterious way his wonders to perform," and sometimes we are amazed as we stand a witness to the display of his divine power. The following story illustrates as can nothing else the truth of the statement that God does answer prayer. A number of years ago in the village of Sophia, North Carolina, some of the people were interested in holding a revival meeting in the village, but as there seemed to be no place where such a meeting could be held, a public-



REV. RALPH
GILLAM

spirited citizen offered a grove a mile away. His offer was accepted, a brush arbor was erected, meetings were held, and decisions for Jesus were made by a goodly number of people. At the close of the meetings a Congregational church was organized, a building erected, and for a number of years the work of this church was the only work of its kind done here.

For some time the members have felt that a church so far from town was too far to ask any except a few intensely in-

terested souls to travel to it. In March, Mr. Ensminger, Superintendent for the Carolinas, decided to hold a revival in the old church, hoping that something of a lasting nature might be done. The meetings were held for two weeks and were largely attended, some splendid decisions for Jesus being made. The writer was selected to conduct the campaign. There were meetings, both morning and evening, every day which were productive of lasting good to all who attended.

A meeting of the church was called at which it was suggested after careful consideration that the membership vote to transfer the organization to Sophia, buy a plot of land, and erect a new church building. It was also suggested that the present building be transformed into a house for the pastor and his family. This was put to a vote and all except one voted yes, the one opposed, however, being willing to do what was best for the community.

The lot considered most desirable is located on the main thoroughfare near the center of the village and was owned by Mr. T. O. Spencer, who agreed to give it for the purpose of erecting a church. It has a frontage of seventy feet and is one hundred and fifty feet deep. Rock for building the church was to be had within easy hauling distance, and several good men offered their teams. Before the writer had left Sophia four loads had been hauled.

Three miles from Sophia was a small Congregational Church, known as Davis Chapel, which had a membership of eleven. At a meeting held on the roadside because all the men were working on the road an invitation was extended to the Davis Chapel folk to unite in a body with

the new Sophia Congregational church. This invitation is under consideration and it is hoped will be accepted. If it is, it will mean a membership of at least thirty for the new church, counting the new members and several others who are members elsewhere and who may possibly join this church as associate members.

At High Point, a city twelve miles distant, a hundred and fifty dollars was raised by the committee among friends. One of the leading men had offered some time before to give seventy-five dollars if the church were moved to the village. He made good on the offer and later gave seventy-five dollars in work, making another hundred and fifty dollar subscription. The new church has a bank account, which it is confidently expected will grow.

The church is to be built of white faced flint rock, and in the basement there will be five class rooms as well as a vestry and a kitchen. It is expected that the state will grant the request for a library, and if it does a librarian will be appointed to keep it open at least two nights a week for the benefit of all the village. When the church is opened for public worship it will, no doubt, be one of the prettiest little country churches in this section, and one of which the people may justly feel proud, for it will be truly their own church.

The building of the church is in part at least a result of the revival meetings and is truly an answer to prayer. The results of a real revival cannot always be measured by the number of people who come forward. God was certainly in this work. May he continue to guide and direct those who lead the community in this blessed work.

Calls for Ford cars for field service continue to reach us. In one field a machine will make possible the linking up of no less than five out-stations in a Larger Parish with a good-sized city as a center. A man who can act as assistant is on the ground. Transportation is the one thing necessary.

Bringing Forth Fruit in Old Age

By Rev. Selden C. Dickinson, Colorado Springs, Colo.

A LITTLE more than three years ago there appeared in THE AMERICAN MISSIONARY a picture of "six golden-wedding couples," members of the Second Congregational Church of Colorado Springs. This picture won for the church the title of "the church of long life and love." It was pretty conclusive evidence that godliness is profitable for this life as well as for that to come.

Four of the twelve appearing in that picture have now gone to their reward, three of them this year. The last one to go was over eighty-two, a



G. B. NETTLETON

man who had served his country, as a soldier, as faithfully as he tried to serve his God through the church to which he belonged. Mr. A. L. Sharp was really the inspirer of the effort that resulted in freeing the church of the debt which was choking it to death at the commencement of the present pastorate,

nearly seven years ago. He volunteered the first large subscription and later stated that he labored something like eighty days to earn the amount of his pledge. He was a deacon of the church and was always at both morning service and Church School, when able to come.

Mr. G. B. Nettleton was in his ninety-fifth year when his release came last August. He was the oldest citizen of Colorado Springs and the oldest member of the Carpenters' Union in the United States, and he frequently attended the meetings of the local Union. As late as this spring he accepted jobs of carpentering and filed the saws of many of

the best carpenters of the city. He said "I try to file each saw a little better than the one before it." That spirit of progress characterized all he did. For seventy years he had been a leader of church choirs, and, at the first of the union out-door Sunday evening services, held in one of the city parks, July second, this year, he sang a solo, taking the high notes in a way that astonished all the thousand people who listened.

The first of the trio to leave us, this year, was Mrs. John Klopfer, whose life of service is little short of marvelous, and should be an inspiration to all who may read of it.

She was born in Bavaria, Germany, seventy-three years ago, and for forty years she lived in the "City of Sunshine" and added to the three hundred and twenty-five days of brightness the sun furnishes twenty-seven more days of sunshine by her daily ministrations of Christ-like service.



MRS. JOHN KLOPFER

To care for a family of nine children, eleven grandchildren and four great-grandchildren would seem a task sufficient to absorb the energies of most women, but Mrs. Klopfer's mother heart was not content with merely looking after her own children. Rarely was the home without some sick one to whom she ministered. For years she was the head of the Flower Committee of the W. C. T. U. and also the visitor for her own church. When people wanted to know where a basket of food, or flowers, or clothing, might be left wisely,

she was the one to give the necessary information, for was she not, unofficially, the "little mother of the city?"

Among the papers of this faithful disciple of the Christ were found the following words of our Colorado Springs poet, Helen Hunt Jackson, which were a working creed for Mrs. Klopfer:

If I can live

"To make some pale face brighter and to give

A second luster to some tear-dimmed eye,
Or e'en impart

One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing
by;

If I can lend

A strong hand to the fallen, or defend
The fight against a single envious strain,
My life, though bare

Perhaps of much that seemeth dear and
fair
To us on earth, will not have been in
vain."

These three lives present a challenge to those who are younger in the church. Where are the mantles of these faithful servants to fall, on the ground to be trampled under foot and lost, or upon the strong shoulders of young men and women who will carry on the work? Are there those who, as they read of such devoted service, utter the fervent wish that a double measure of the spirit of these aged ones may fall on them? Surely, we who remain must feel that "We are not here to play, to dream, to drift.

We have hard work to do and loads to lift.

Shun not the struggle—face it.
'Tis God's gift."



THE TWO BARRELS

By Anna M. Beebe, *Broadview, Montana*

IN the missionary's domicile, dear to his heart,
Are two barrels that feature a prominent part:

First, the time-honored barrel of sermons, we're told,
Out from which he brings treasure, the new and the old.
There are treatises there on the firmament's dawn;
And still others expound revelations of John;
While packed snugly between, and well filling the space,
Are wise dissertations on mercy and grace;
On the love of the Father; the gift of the Son;
The rich grace of the Spirit; the crucified One.
The old story of love is still new unto men:—
He turns up the barrel, and starts over again.

But alas! Though his purse-strings he strives to control,
He can scarce keep together his body and soul.

To his joy comes a barrel, a godsend to him;
'Tis a missionary barrel filled up to the brim.
There's a suit for the preacher, and neckwear to match,
And a top-coat and underwear guiltless of patch;
Pretty gowns for the mother, perhaps some nice gloves;
With fine linens and flannels the good house-wife loves.
There are clothes for the youngsters, and bright toys galore
And the coveted books, to be read o'er and o'er.
With new proof of the love of his God and of men,
He gives thanks for the barrel, and starts over again.

Thus possessing two barrels emitting good cheer,
He gains courage and grace for the whole of the year.

THE C. H. M. S. TREASURY

CHARLES H. BAKER, *Treasurer*

MONTHLY COMPARATIVE STATEMENT

December, 1922	This Year	Last Year	Increase	Decrease
Contributions.....	\$16,266.78	\$21,784.22		\$5,517.44
From State Societies.....	6,833.24	6,452.32	380.92	
Total.....	23,100.02	28,236.54		5,136.52
Paid State Societies.....	7,169.48	4,508.62	2,660.86	
Net Available for National Work.....	15,930.54	23,727.92		7,797.38
Legacies and Matured Conditional Gifts.....	\$1,883.61	\$17,012.86		\$15,129.25

NINE MONTHS FROM APRIL FIRST	This Year	Last Year	Increase	Decrease
Contributions.....	\$107,162.85	\$126,635.72		\$19,472.87
From State Societies.....	34,797.90	31,107.84	3,690.06	
Total.....	141,960.75	157,803.56		15,842.81
Paid State Societies.....	34,650.80	51,951.34		17,400.54
Net Available for National Work.....	107,409.95	105,852.22	1,557.73	
Legacies and Matured Conditional Gifts.....	\$87,578.45	\$79,973.62	7,604.83	

WERE it not for the fact that the first ten days of January always bring in an unusually large sum in contributions forwarded for Year-Book credit in the preceding calendar year, the showing above made of the "net available" contributions for national work both in December and for the first nine months of our fiscal year would be little short of distressing. Receipts from living donors in December were nearly \$8,000 less than the year before, while for the nine-month period there was an excess over last year of only \$1,557—this in spite of the receipt by the National Society during that period of over \$12,000 in response to its emergency appeal for the deficit with which the fiscal year began. Expenditures have been cut \$21,050 in the nine months, but this saving, added to the trifling increase noted, will not be sufficient to get us out of debt by March 31, unless funds shall be received in the next two months in amounts quite unprecedented. Are Congregationalists willing to increase their regular giving for Home Missions sufficiently to make current income equal current outgo? More, are they willing to increase their contributions to such a point as will enable their Society to regain lost ground and to prosecute its task with new vigor? These are questions which those charged with the conduct of the work are now facing.—E. M. H.

The Congregational Home Missionary Society has three main sources of income. Legacies runnish approximately thirty-one per cent. Income from investments amounts to fourteen per cent. Contributions from churches, societies and individuals afford substantially fifty-five per cent. For all but eighteen states the treasurer of The Congregational Home Missionary Society receives and expends these contributions. In those eighteen states, affiliated organizations administer home missionary work in co-operation with The Congregational Home Missionary Society. Each of these organizations forwards a percentage of its undesignated receipts to the national treasury. To each of these the national treasury forwards a percentage of undesignated contributions from each state respectively. The percentages to The Congregational Home Missionary Society in the various states are as follows:

California (North), 12½; California (South), 5; Connecticut, 50; Illinois, 25; Iowa, 30; Kansas, 20; Maine, 5; Massachusetts, 33½; Michigan, 15; Minnesota, 5; Missouri, 5; Nebraska, 10; New Hampshire, 50; New York, 15; Ohio, 13; Rhode Island, 20; Vermont, 25; Washington 3; Wisconsin, 10.

THE AMERICAN MISSIONARY ASSOCIATION

The *Missionary Herald* in its new form is very appealing. It is good advertising to have its great work stand out in this way separate from all other.

* * *

The American Missionary Association has called to its service Miss Lucy B. Crain of Newtonville, Massachusetts, to be Associate Secretary in the Department of Missions, a co-worker with Secretary Brownlee. Miss Crain has spent twelve years in public library work, and for two years was chairman of the Massachusetts State Committee for cooperation between schools and libraries. She has also been engaged in general state legislative work.

* * *

In compliance with the unanimous request of the Board of Editors, the Executive Committee of the American Missionary Association has decided to discontinue the "Acknowledgment of Receipts" in this magazine. This step was taken with some reluctance, as several members of the committee feel that the practice is important and valuable. Yet, in view of the fact, that all the other societies including the American Board have given it up, and in view of the expressed desire of our partners in missionary effort, no other course seemed open to us. The pages entitled "Acknowledgment of Receipts" will therefore cease to appear after our next issue. The treasurer's pages will be continued as usual and all donations will be acknowledged, as heretofore, by letter from this office. Three additional pages will thus become available for publicity material.

* * *

JUST PUBLISHED

Talladega College, Alabama. Straight College, Louisiana. Tougaloo College, Mississippi. Dorchester Academy, Georgia. Blanche Kellogg Institute, Porto Rico. Santee Indian School, Nebraska. Attractive descriptive folders ready for distribution.

The Inheritance of Years—by Dr. A. F. Beard.

Needs and Progress of the Negro—Dr. Booker T. Washington's last address before the Association.

The Appeal of Porto Rico.

Strategic Advance in Porto Rico—by Dr. Harry C. York.

Wise Investments for Wise Investors.

My Neighbor, the American Indian.

Pleasant Hill Pictures.

The Seventy-Sixth Annual Report of the Executive Committee.

For Women's Societies. The Year of Jubilee—The report of the Bureau of Woman's Work. Home Service for Congregational Women. Over the Tea Cups—presenting in dramatic form women's work for the American Negro.

For Young People. Uncle Tom's People and the A. M. A. Bread on the Waters. Lettin' in the Light.

For Children. The True Story of Johnny Whirlwind. Ten Young Americans. Billy and Betty and All the Rest.

Any of the above leaflets will be sent upon request; address The American Missionary Association, 287 Fourth Avenue, New York City.



Closing Doors

By Secretary George L. Cady

IT has been no inconsiderable part of the glory of our older American Colleges in the past that their doors have stood wide open for all who would and could come. The question of race or religion did not arise. One would like to continue to believe that this was from a conscious and determined principle; yet in the light of recent facts one is led to question how much of this was due to the fact that there was little need of discrimination because those who came were for the most part of a homogeneous group. The number of racial "outlanders" was so small as to be easily ignored.

Ralph Philip Boas, in the October *Atlantic Monthly*, says, "The American College is not, and never has been an institution primarily for the acquisition of knowledge or the attainment of degrees. It is a social organization with a very highly organized social structure." Of course all "highly organized social structures" have as their corner stone homogeneity around which are built all sorts of walls and a sentry at each gate to keep that homogeneous group from being invaded by "outlanders." He who has attempted to break into society without the required passports knows that not even royalty itself is more securely protected.

If the modern college (and this, of course, means the private and not the state institutions) is to be a "highly organized society," it will more and more become an exclusive club for those only of their own kind, and he

who knocks will find doors through which he is closely scrutinized, where credentials are demanded—credentials, by the way, Mr. Boas reminds us—which now include race, ancestry, etc., other than either intellectual fitness or hunger.

Now it is undoubtedly unfortunate for the peace and happiness of mankind that human nature is as it is. We could well wish that it might often be otherwise. Why it is so narrow and why it should roll exclusiveness as a sweet morsel under its tongue, and why privileges are prized in proportion to the number of people who *may not* share them is as incapable of being rationally answered as why a lady loses most of her joy in her Easter hat if she finds a dozen other ladies have the same exquisite taste in selecting that style.

Is it not futile to expect that that "highly organized social structure"—the College, shall be exempt from these prevalent human traits, when the College is composed of human material? It was useless to expect that the College would not sooner or later protect its historic past, and its homogeneous future, against such inundations as have overwhelmed the College of the City of New York and Columbia University? Can Harvard, Yale, Dartmouth, Williams, Amherst and scores of our church schools continue to draw and serve the sons of their alumni if they are flooded with alien people? I am not defending this tendency and neither does Mr. Boas—I consider it to be a miserable surren-

der to human nature and that not at its best. Search as carefully as one may and he will find no defence for it in either Democracy or Christianity. I am simply pointing out how consistent it is with man in all his other human relations.

And take that still more heterogeneous race—the Negro. Last summer in an address I said that it was becoming more and more difficult for the Negro to find easy entrance to northern Colleges, and exemplified the much discussed proposed action of Harvard. An official of Harvard present with much indignation asserted that the Negro was in Harvard, and that Harvard had never discriminated against him, had often honored him, and the doors were wide open to him. “Granted for a score of Negroes, but what if ten score should knock for admission?” A church feels quite complacent when one Negro family seeks admission—admitting them is an eloquent gesture to the world signifying that we are not untrue to our abolition forebears. But if a dozen Negro families apply for pew space on the main floor, we pass a subscription paper to build them a chapel.

It is true that members of this race may freely attend the college classes and lectures, compete in oratory and carry off the prize and play on the rush line on the football field—but (how small a word for such a content!) they soon find that college social life is rigidly exclusive and exists only for the homogeneously elect.

We have then a small group of students who mingle freely in the classroom, are applauded vociferously on the platform and in the stadium, but are segregated entirely from all other social and cultural influences which latterly have come to form not the least important part of college life.

These inevitable tendencies seem to force us to the conclusion that, at least for the colored man and woman, we must have and enlarge the distinctive college for colored people. Of one

thing we may be certain, no race will long consent to be shut out from the full enjoyment of all cultural forces which other races have found best for complete development. It may not be necessary that that complete culture will demand mingling in the social functions with the white race, but if a college education has come to mean social culture as well as intellectual, then the education provided for the Negro must be such that he shall not miss out on such an important part of his complete development. At present he is untouched by it directly in most all of our northern colleges.

This must not be if he is to be his best and it need not be. In the past those colored colleges have been permeated by that sweet, christian, white culture brought to it by the sacrificial lives of northern men and women. Thousands of the best Negro men and women bear testimony to its transforming influence. And they are not entirely dependent upon the white race, for there is today an increasingly large group of graduates touched by fifty years of cultural teaching, who are providing complete colored faculties and groups of students coming from refined colored homes. The other night Dr. Gilroy, of *The Congregationalist*, and I sat in a colored home in New Orleans whose members were graduates of Straight College, a home as refined and cultured as those of the alumni of northern colleges. This forms an atmosphere unbelievable by those who have not seen it and vastly more desirable and helpful than the culture of northern white colleges viewed through chained doors by the racial outsider.

When these facts are fully measured philanthropists now pouring their millions out for the still further enlargement of colleges where social functions are social in emphasis will invest more largely in these colored colleges whose chief functions are, as yet, educational.

Strategic Advance in Porto Rico

By Prof. H. C. York

IN all essentials, Porto Rico is still a foreign land. Here is a Latin people, a majority composite of Spanish, Carib or Negro, but with the Spanish still predominant, racially and temperamentally strangers to us for four long centuries, steeped in un-American Old World customs, habits of thought. They have a language, history and literature which link them to countries far removed from us in spirit. What could be expected of a mere twenty years of American influence pitted against the centuries that had gone before? The marvel is



STUDENTS AT BLANCHE KELLOGG INSTITUTE

that so much has been achieved.

As is customary in foreign missions, four broad lines of approach have been tried in Porto Rico; first, evangelistic; second, benevolent agencies, including hospital and clinic services, orphanages, and a number of types of practical social service; third, the sale or distribution of Bibles and religious books and pamphlets; and lastly, education in day schools and boarding institutions with courses ranging all the way from kindergarten up to collegiate rank.

At the very beginning, the evangelistic type inevitably occupied a most prominent position. The immediate need was to secure hearers, and closely followed was the equal need to obtain

native preachers. This situation led to the acceptance of a number of untrained men as helpers. To be sure, the missionary gave them such instruction as he could. But after the first swift sweep of evangelism, it became necessary to await a period of evangelistic training and sifting for the Protestant ministry to obtain a measure of that dignity and respect which is essential to consistent advance.

After all, the most potent and enduring agency is education, but many changes in educational policy have taken place in the past twenty years. Day schools started in the beginning have now been almost wholly given up. The day school has given way to the boarding school for very significant reasons. One is that this appeals to boys and girls in the formative period of their lives. Another is that being of a much more

advanced grade it can offer courses of study and a kind of training which the public school cannot offer. Third, because it touches the pupils for weeks and months continually in the most intimate way possible without the retarding and annulling counter-influences of the old home life.

Blanche Kellogg Institute is a school of higher education for picked young women of the island. At present, it is concentrating on work of the high school. In order to adequately comprehend its place, it is necessary to take account of three great needs of Latin America. The first is the creation of a different ideal of the home. Only as young women of naturally fine character are given a vision by



BLANCHE KELLOGG INSTITUTE

sharing intimately the life in a Christian home is there hope of transforming the homes. Blanche Kellogg is focusing on this problem of Christian homes.

The second great need is the lack of Christian women for definite Christian service. The church, as we know it in the North, is a new idea in Catholic lands. The pastor not only needs a wife who has been so educated as to sympathetically cooperate with him, but the pastor and wife need others to work with them as assistants or volunteers.

Lastly, there is need of infusing into the public school system sterling Christian character and ideals. There is much—very much to be admired in the splendid progress achieved in public education starting as it did from virtually a zero point when the United States took possession, but there is no blinking the fact that a serious weakness resides wherever

the State for fear of religious friction excludes the religious from education.

The schools of Porto Rico are filled with immature teachers whose minds are the product of the social and racial environment from which they come, and of which they usually remain a part, assimilating from the brief training of the school only a fragmentary and superficial understanding of the ethical meaning of the subjects studied, of the rich heritage of character which is ours. Some of the public school leaders are aware of this lack but feel powerless to remedy the situation.

There is a great opportunity for Blanche Kellogg Institute to broadcast the leaven of Christian character and the beauty of it is that already the nucleus of such a department is provided in the studies offered to those who are training for church and school service.

Grandmother's Linen in Alabama

By A Talladega Teacher

WHEN grandmother in 1850 prepared her wedding outfit, she put away six fine linen sheets, generous in length and breadth. She used them for many years in the big house where every summer her children and grandchildren came to revel in the country and farm life. In time, grandmother gave up her housekeeping, and for years the linen sheets were laid away, and not until some of the granddaughters had become young women and white linen suits were in vogue did they appear as their grandmother's gift.

This is the story of one of them. Made into a beautiful suit for the eldest granddaughter, it proved to be an all the year round garment when in the winter she went South to a city in Alabama where she was to be a teacher in a kindergarten. For several years, it did good service. At last, however, when it seemed quite beyond respectability, the teacher proposed to give it away to some poor child who might make it last a little longer. It was finally given to Sue, a poor girl in the eighth grade of the Normal department. The next year, when the teacher left her New England home for the opening of the school, Sue was not there. Her father thought the eighth grade was "nuff schoolin'" for a girl when money was scarce. The teacher, however, decided otherwise, and money was raised, and Sue returned. After four years, she was graduated from the normal department to start upon her career as a teacher. But a sad disappointment came. One summer, she was suddenly stricken with that dread disease, spinal meningitis, and her teaching was finished.

One spring morning near Easter, this teacher stood on the platform of a typical Southern town until a bashful black boy of seventeen greeted her. With a buggy and mule, a seventeen mile drive lay ahead of them.

That was an all day drive. At five o'clock, they arrived in the little Negro settlement where Sue lived in a little four-room cabin with a lean-to kitchen, a dirt yard kept clean and full of flowers. Sue's mother in calico apron and sunbonnet was in the doorway, Sue inside, pale, limp, and helpless.

The three days and three nights this granddaughter-teacher spent in that little village she will never forget. She had brought Sue an Easter gift. It was the old linen suit, freshly laundered and repaired. Again the bridal linen was in use, and Sue looked pretty in it when dressed on Easter Sunday. Many friends from the surrounding cabins called on her that Easter Sunday to bring flowers, and this granddaughter-teacher then incidentally learned of Sue's spirit of helpfulness in that little community. Her neighbors were greatly interested in "this white woman who had come and who was not afraid or ashamed to live among them." The women marvelled at "her pink cheeks, her yaller hair, and her small feet and white hands." The men, hardly daring to enter the same room, wished to know the progress of the war, of which they were woefully ignorant. The last night this teacher spent at the house of Sue's brother. In this house, were twelve children, and as they crowded into her room full of curiosity by the fire light she watched her bed being made with nine quilts while her hostess made such remarks as this, "Now, Miss, you don't need to be ascairt. Nobody ain't goin' to tech yer here. Yer needn't to be afeerd o' nothin', case nothin' ain't goin' to git yer. Just holler if yer think somethin's goin' to ketch yer." So, the teacher opened the windows wide to the full moon and settled down in her feather bed. In the dim light of 3:30 in the morning, with the moon setting and the sun "fixin' to get ready to

rise," with a pair of swift mules and light buggy the teacher started on her return ride. In the stillness of the country, she contemplated not on the noted romance and past history of the South, but on the ever present struggle for existence of this little community, of the patient and courageous life of the young girl she had left by the fire place, and further how did it happen that she had been so free, so sheltered, so happy herself instead of being hindered by race prejudice, poverty, ignorance, and ill health. Her eyes filled, and her heart beat faster as she remembered the warm affectionate good-bye of the previous night.

When this granddaughter teacher reached her school and unpacked her bag, she found a folded bit of paper with this message pencilled on it: "My dear, dear Friend. I love you. I think you are the dearest, sweetest woman in the world. I know I am indebted to you, and shall forever be,

but I pray for your welfare in this life and eternal life hereafter. Thank you again for your lovely present."

Meanwhile, through Sue's influence with her father and brother, a little of her own savings, the younger brother had been in school for some time. As he was about to graduate from the college, the news came that Sue had passed on. Her mother wrote, "I did up the white skirt and coat you done give her, with my own hands, and she wore the pink beads you give her, and we put pink roses all about her. She allus loved pink after you once told her it becomed her." So, the bridal sheet of long ago had become a shroud. It may be a far reach from the happy bride of Civil War days in bleak, wintry New England, to the lonely, sick, Negro girl of 1919 in the pine forests of Alabama, but does it not appeal to your sentiment and imagination; and more, does it not touch your heart as it did that of the granddaughter teacher?



Radio at Talladega

IN spite of the great progress made in Talladega development, its ever-ambitious boys and girls have been unable to satisfy one of their ambitions in the desire for still more knowledge. This ambition has centered around the opportunity for closer communication with the outside world. Radio is the key for which the students of this school have been searching. The students have long shown an active interest in the radio art, and especially so since America awakened to the possibilities of radio communication. The cause for this special interest becomes known in the fact that for a period of seventeen years the one who guided the destinies of the college as president was the Rev. Dr. Henry Swift De Forest, a graduate of Yale in the class of 1857. His eldest son, Lee, studied at Talladega until he entered Mt. Hermon School preparatory to entering Yale University in 1903.

The fact that in the year 1907 Dr. Lee De Forest had perfected the three element vacuum tube, the foundation upon which is built the present development of radio communication, had long been known to the students and professors at Talladega, and had no little to do with their desire for the use of the radio for themselves. At all events, this desire led to a letter from one of the professors to Dr. De Forest suggesting Talladega College as a suitable place for a radio outfit. This brought a welcome and generous reply from this one of the very foremost of electrical inventors. Dr. De Forest said that this had already been in his thought, and the result is that in his gift the college has a perfect and complete radio equipment as his Christmas remembrance, and students can gratify their desire to establish closer relationships with the outside world. Dr. De Forest said:

"Let us rejoice and be glad in this

idea of a Radio Christmas not only for this year but for all years to come! Indeed, why not? Not alone for the immediate joy that it will bring to the heart of the individual boy or girl. Not alone for the further encouragement it will bring to the men who are

giving time and thought to the development of the industry itself—but for the greatest of all reasons: that with the Radio Art we are installing the most marvelous of all instruments for spreading TIDINGS OF PEACE ON EARTH, GOOD WILL TOWARD MEN."



Dr. Edwin Chalmers Silsby, the Missionary

By William H. Holloway, D.D., Professor at Talladega College

THERE are some words which have still a magical virtue to many of the older colored people. The word missionary is one of them, the best one of them. It symbolized a new and strange experience in the life of the old slave, an experience which he accepted and revered but never quite understood. His previous experiences with human nature and the low state of his intelligence precluded analysis and since it is mind that responds to mind and spiritual things can only be spiritually discerned it was left to the sons of the ex-slave to begin to understand the mystery meaning in the word missionary. The one reacted to the missionary motive because of what he got; the other because of what the missionary is. The difference is one of discernment. Not that his sons yet fully understand, for complete knowledge implies action released to the measure of one's concepts, but occasion arises once in a while which shows that missionary behavior is not the enigma that it once was and that the Negro is learning. Indeed the best evidence of the acceptance of the principle of unselfish service is found in the developmental reaction upon the character and conduct of the learner, and no student of the deeper currents of Negro life can fail to see that he is slowly grasping, not only the significance, but imbibing the ennobling spirituality of the missionary ideal.

But the ones who have it most got it not from books or preachments but from men—more often A Man. We

come closest to the intuitive appreciation of a great idea when we associate with its embodiment. Intimacy with personality gives reality to truth and what was once unintelligible, and even unthinkable, winds itself delicately into our consciousness, giving us, at the same moment, two transcendent experiences—exaltation that follows discovery and the idealizing the person who let us into such glorious experiences. Literally hundreds of Negroes have and still do idealize Dr. Edwin Chalmers Silsby, the missionary, who revealed to them a spiritual principle which ordinary human nature, at its best, so slowly understands.

It is easy to catalogue hundreds of things he did, for he was a remarkably versatile man, but when we examine them we must assign them; each its little place, in a philosophy of life that found its own fullness in devotion to its chosen task. At a most forbidding time Dr. Silsby chose to become a worker with and for Negroes and through thirty-seven years at Talladega College he bent joyously to the task, showing each year that expansion of personality which leads not only to greater usefulness, but which also gives unity and beauty to the purposeful life.

He was a missionary but nobody ever heard him say so; he endured the hardships incident to his day's work, but nobody ever heard him talk about sacrifice. Even if he had not loved his job so greatly that he did not know sacrifice when he met it, he was too much of a philosopher to insult

his pupils by constantly reminding them of what he was giving up on their account.

And thus through teaching, by being, he helped give character and distinctive spirit to an institution. Talladega College is still old fashioned enough to take pride in being known as a missionary school. There is a skeptical and mocking culture today which taboos the missionary idea and talks glibly of Negro education being a business; and there are schools that delight to advertise themselves as modern—whatever that means—but it is because they have not had, or have fallen upon evil times and have lost the stamp of their spiritual fathers, who, like Dr. Silsby, came down in the early years.

The holy fire upon the missionary altar at Talladega College never goes out; its sacred history enshrines it with a halo almost divine. Dr. H. S. De Forest, the first president, gathered the fuel and built the sacred altar;

Dr. Geo. W. Andrews applied the divine fire; and Dr. E. C. Silsby, the High Priest, ministered through thirty-seven years at the holy altar. And because of his peculiar personality, the nature of his duties and the length of his service he has made Talladega the exponent of the greatest christianizing and socializing principle in the world—the principle of unselfish service.

To shape the policy of an institution so that its educational process secures widespread acceptance of the principle of unselfish service means the establishment of an unselfish service *mores*, in which, from habit, the student learns to react first for the common good and last for self. This is Dr. Silsby's contribution to the Negro, and to my mind, this interprets best his useful and beautiful life. And may the day never come when the North ceases to give to the Negro people such teachers as Dr. Silsby.

* * *

Cooperation for and at Chandler

IN these days of financial trouble the missionary must often ponder how to meet the needs of his field, when he has at his disposal but a fraction of the means which the work demands. He is perhaps a thousand miles or more away from his base of supply. If he stops to look at his material resources, he may easily become discouraged.

The great key which unlocks the treasure house is faith in God and faith in friends. As we look back of the past nine years, we have many evidences that the Unseen is working with us. At that time nearly all the support of the school came from the A. M. A. It did not take much study to make it evident that if there was to be any advance, it must be made by gaining friends. So the simple story of our needs and the opportunity for service was told to as many people as we could touch. Little by little the help came and the most

needed equipment has been added until now, when a domestic science department is able to do work of the very highest quality. The manual training department has secured enough tools not only for the ordinary projects but also for those of a very difficult type. A library of about four thousand volumes has been accumulated, and about thirty magazines are received regularly for the use of the students, besides hundreds of periodicals which are distributed throughout the city.

One part of the work which has been developed is the second-hand clothing department. Nine years ago we received only a single barrel of clothing. There were hundreds of the poorer people who were so poorly clad that they had practically lost their self-respect. Ragged children were to be seen on every hand. The earnings of these people were too small to enable them to provide food,

shelter, and clothing. If they must get on with a paucity of anything, it must be clothing. Many a child went through the winter so thinly clad that when the weather was severe he went to bed in the daytime to keep warm. This is Lexington. It is quite different now. Our friends have brought much relief. Hundreds of people are now being supplied with clothing at cost within their means. Many of them come from a distance, some twenty and even thirty miles from Lexington. The need of this ministration still continues and much more could be done if larger quantities of clothing were available. Not only is this a godsend to the poorer people but the sales help to lift some of the financial burden which rests upon the workers, *who are now responsible for the securing of two-thirds of the budget for the school support.* It need hardly be said that anything that represents added assistance to this end is received most gratefully. This is a means of contact also with the poorest, most ignorant of the race. It is well nigh impossible to reach them helpfully in any other way.

Valuable as cooperation has been in the development of the work, it has

proved equal to a much greater test. For two years past the A. M. A. has been laboring under financial stress and the workers upon the field had to make a choice between the closing of the school and assuming a larger responsibility for its maintenance. In this emergency came the test. Last year, for instance, we began with faith as our principal asset. Month after month the necessary funds to meet our financial obligations came to hand, as if from an appropriation. We could but feel that God had put it into the hearts of his people to aid us in our need. It saved the very life of the school.

The simple telling of the needs of the work has secured the help of about eight hundred individuals, and several organizations representing many of our churches. Some are sending their secondhand books and magazines, others clothing, and still others are helping with money, but all are joining in one common purpose. Many of the givers are not personal friends of any one of us upon the field. Every year entire strangers are added to the circle of friends. Who can doubt that it is God's hand that guides them in their gracious helpfulness?



Christian Women in Arkansas

THE hope for the coming of the Kingdom of God in the United States grows apace. And such utterances as the women of the South have been making recently with reference to race problem add to the growth of this hope very greatly.

Among the statements made by southern white women concerning the women of the Negro race, those of the Women Members of the Arkansas State Inter-racial Committee stand out prominently. (We published a similar one from Texas women in our October number.)

Among other things, they said: "Public sentiment concerning and toward the Negro has too long been

formed by influences or prejudice, passion, indifference and ignorance. Public sentiment is the greatest of all powers and can be changed only by facts and better understandings advanced by courageous souls. We therefore declare it to be our purpose to seek the facts and to take a part in the formation of a public sentiment which shall raise the standards of our civilization, lessen the unhappy conditions about us, make impossible the present forms of lawlessness and disrespect for the courts and remove contempt and the exploitation of human life.

"We are unwilling to temporize with these and other acute and deep

rooted evils and are determined to rise superior to petty issues and to condemn and deal directly with those things which degrade the homes and civilization of both races. To this end we call for a consideration and protection of the weak and oppressed of our own land as well as for like groups across the seas. We desire justice and fair play for all men. We know this cannot come except through a just consideration of the rights of others in the courts, in educational opportunities, and in private life.

"Therefore, we here record our convictions on a few of the glaring causes of present day ills:

"1. Lawlessness—We declare our fidelity to the basic principles of American government, and to the flag which protects our lives, our homes and the sacredness of our persons. In all fairness we demand at the hands of public officials the same protection for the lowliest and most helpless, not only of our own race but of this other race to which we are bound by cords which cannot be broken. We view with alarm the cheapness of human life, and call for a re-establishment of faith in human rights and justice. We call upon the courts for a speedy and sure administration of the law, and for the execution of justice, in the handling of all races and colors to the end that all citizens may respect and uphold the majesty of the law.

"2. Racial Supremacy—As members of a race which numbers but one-fourth of the world's population, we

recognize that it is the race with the greatest earthly powers. Since the test of character in an individual or race is not to be found in the attitude or treatment of those on equal battleground, but of those who are helpless and whose term of opportunity has been shorter than one's own, we appeal to our race to demonstrate its claim to superior qualities in a bigness and breadth of soul which will reach out and give a square deal and a man's chance to this race, which calls our country its own and is true to its flag.

"3. Womanhood—We recognize that the degradation of women is the doom of any race and that the number of underlying causes of the present racial situation in America is the lack of respect and protection for Negro womanhood. Recognizing with sympathetic appreciation the high standards of virtue set by the best element of Negro women, we pledge ourselves to an effort to emphasize the single standard of morals for both men and women to the end that righteousness may prevail, and that racial integrity may be assured.

"Believing that silence and inaction in the face of undisputed evils paralyzes the soul, we, the women of this Committee in annual session assembled, pledge ourselves to a calm and unimpassioned study of this whole question, and to active participation in all worthy efforts to make our country a better place in which the weakest and most unprotected may live in security and in peace."

* * *

1807

IN George Macaulay Trevelyan's *British History in the Nineteenth Century* he quotes in the Commons' debate in 1807, the following from the president of the Royal Society:

"However spacious in theory the project might be of giving education to the laboring classes and the poor, it would be prejudicial to their morals and happiness; it would teach them

to despise their allotted life instead of making them good servants in agriculture or other laborious employments; instead of teaching them subordination it would render them fractious and refractory as was evident in the manufacturing counties. It would enable them to read seditious pamphlets, vicious books and publications against Christianity. It would ren-

der them insolent to their superiors and in a few years the legislature would find it necessary to direct the

strong arm of power towards them."

This represented the general attitude toward popular education.

1922

A Southern gentleman, educated, cultured, scholarly, an attorney-at-law, whose high personal influence is recognized in the state in which he lives, wrote to one of the secretaries of the Association as follows:

"The average white man reasons thus: educate the Negro, elevate and Christianize him, he will say that he is fit to have the ballot placed in his hands and take part in governmental affairs. There is no answer to this but to say it is true, and the only remedy I see is so to formulate our laws as to perpetually disfranchise him, and let him understand now that he is never to vote or hold office. But it ought to be done in such a way as to assure our white people that there never will be a time when a member of the Negro race will be allowed to vote."

With respect to the education and elevation of the Negro, he added: "The one thing which is the great obstacle is the fear that when he is elevated he will become harmful. The public sentiment of a large majority of the people in the South is opposed to the elevation of the Negro race, principally because they fear that he will become an injury to them. The public sentiment which exists in the South among the white people against the education of the Negro is of so much force that the Negro would be infinitely better off if the power to vote be forever taken from him, and he then be allowed to receive the influence of all these Southern people for his Christianization and elevation." There is a very influential public sentiment and an ever growing one which entirely dissents from this.

* * *

CHINESE MISSIONARY SPIRIT

By Secretary G. W. Hinman, D.D.

THE A. M. A. in its work in the United States is seeking to develop the latent resources of missionary spirit and consecration of men and money in the Negroes, the Japanese and the Chinese to help meet the needs of those across the seas. Men and women trained in our schools are being sought for positions of great responsibility in Africa as well as in China and Japan. They have not been used in any except independent missionary enterprises in China and Japan because there was not a plan of cooperation with the American Board which would call out the enthusiasm of the supporting constituency of their own people. More and more the American-trained Chinese and Japanese will be a factor in the life of those great countries. Our young men are going out constantly for large business enterprises. Henry

Ford is just recruiting one hundred American-born Chinese for a new factory which he will open in South China. We shall lose several of our choice young men from the San Francisco church. But if we can, in our mission work, as in business, make plans by which the strength and resources of the Chinese churches shall be adequately utilized in a genuine cooperation with the American churches, we shall not have to lament that all the best products of our missions are attracted to other fields. The A. M. A. and the American Board working together can encourage and develop a Chinese constituency, I feel sure, which will before many years be able to assume entire responsibility for Congregational work in Canton Province, and carry it on in a way to give us all the joy of a triumphant missionary achieve-

ment. The generous response to Christian benevolence and to appeals for mission work in their native land furnishes a striking suggestion to our contributors at home.

For example, recently, Rev. Lee S. Hong, pastor of A. M. A. Chinese church in San Francisco, showed me a draft for \$10,000 Hongkong currency, contributed by three Chinese in San Francisco to the erection of the new church building in Canton. Rev. Y. S. Tom, another of our men,

brought up in our A. M. A. mission schools, is pastor of this church and went back to China recently after a trip to California in which he secured pledges of \$7,000 gold for this enterprise. The young people of San Francisco Chinese church recently gave an entertainment in which they raised \$1,200 for their share. Every one of our centers of Chinese work has contributed liberally. It appeals to them and commands their support in a surprising way.



FIRST CONGREGATIONAL CHURCH, ATLANTA

THE FIRST CONGREGATIONAL CHURCH at Atlanta which became well known during the pastorate of Dr. H. H. Proctor for twenty-five years, is having great prosperity under his successor. There was a question as to its future when Dr. Proctor left in 1918. In three years of the church just closed under the pastorate of Rev. Russell S. Brown there has been a remarkable development. He has added 110 strong members. He has succeeded in three definite things besides a complete revival of the spirit of the church and rehabilitation in the quickening of the spirituality of the

church and in its organization. The church has assumed a large share of self-help and is multiplying its former regard of benevolence. It plans within two years to take its place with full apportionment of the denomination. Dr. Alfred Lawless, who has charge of the Southern work of the colored churches in the South, with his residence in Atlanta, is associated with Mr. Brown and when in Atlanta will help with the revival program of the church. We understand that what is true of this church in its advancing is becoming true of a group of churches throughout the South.



THE FIRST AMERICANS

OUT of a total of 55,141 families reported to the Indian Office 44,195 live in permanent homes, 29,995 of these houses having wooden floors, and 10,946 live in tepees, tents, and temporary structures.

Including the Five Civilized Tribes 298,341 wear modern apparel, and 184,968 are citizens of the United States.

Among the Indians there are 657 churches, 627 working missionaries, and 106,176 church attendants.

Of 1,873 marriages, 237 were by tribal custom and 1,636 by legal procedure.

The tribal property belonging to the Indians is valued at \$190,600,152. The individual property is valued at \$526,105,350, a total of \$716,705,502.

During the fiscal year 1921 the United States Indian Service employed 12,244 Indians, whose earnings were \$1,586,141. Private parties employed 18,079 Indians, at a total compensation of \$2,654,008.

There were 49,962 Indians farming for themselves a total of 890,700 acres, which yielded products valued at \$11,927,366.

There were 44,847 Indians engaged in stock raising upon 29,098,459 acres of grazing land. The value of their stock is \$33,158,731.

THE A. M. A. TREASURY

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of receipts for December and for the three months of the fiscal year, to December 31st.

RECEIPTS FOR DECEMBER

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1921	16,540.31	535.89	2,687.07	108.11	10,408.24	30,279.62	10,192.68	40,472.30	3,934.83	44,407.13
1922	13,351.62	471.22	2,586.85	79.10	10,475.94	26,964.73	6,071.10	33,035.83	3,716.44	36,752.27
Inc. Dec.	3,188.69	64.67	100.22	29.01	67.70	3,314.89	4,121.58	7,436.47	218.39	7,654.86

RECEIPTS THREE MONTHS TO DECEMBER 31

Available for Regular Appropriations:

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1922	38,678.63	1,068.65	5,985.80	319.40	21,367.82	67,420.30	2,483.43	69,903.73	13,235.96	83,139.69
1923	36,574.06	1,083.18	5,844.00	108.56	24,302.23	67,912.03	1,684.03	69,596.06	13,647.36	83,243.42
Inc. Dec.	2,104.57	14.53	141.80	210.84	2,934.41	491.73	799.40	307.67	411.40	103.73

Designated by Contributors for Special Objects: Outside of the regular appropriations

	Churches	Sunday Schools	Women's Societies	Y. P. S. C. E.	C. O. M. &c.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1922	458.25	425.63	597.20	95.15	.....	1,576.23	15,232.71	16,808.94	.....	16,808.94
1923	340.05	567.77	942.99	75.50	.....	1,926.31	13,428.96	15,355.27	.....	15,355.27
Inc. Dec.	118.20	142.14	345.79	19.65	.....	350.08	1,803.75	1,453.67	.....	1,453.67

SUMMARY OF RECEIPTS THREE MONTHS

RECEIPTS	1921-22	1922-23	Increase	Decrease
Available for Regular Appropriations	83,139.69	83,243.42	103.73	.....
Designated by Contributors for Special Objects	16,808.94	15,355.27	.....	1,453.67
TOTAL RECEIPTS	99,948.63	98,598.69	.....	1,349.94

FORM OF A BEQUEST

"I give and bequeath the sum of dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Elroy, Wisconsin, has recently placed in its church tower a bell weighing two thousand pounds, which rings out its invitation to worship with fine effect.

* * *

Marietta, Ohio, First, is installing in one of its two towers a fine chime of ten bells, the gift of Mr. William W. Mills in memory of his wife, his father, and his mother.

* * *

Glendale, California, having outgrown again and again its bungalow church with its additions, is building a new house of worship at a cost of approximately \$75,000.

* * *

Saint Paul, Minnesota, South Park Church, has recently laid the cornerstone of a new and modern church building to be erected at a cost of \$17,000. It is hoped that it may be completed early this year.

* * *

Sandusky, Ohio, First, has recently purchased for \$10,000 a fine parsonage in which its pastor, Dr. Charles H. Small, will find delightful quarters. It is only a block and a half from the church building.

* * *

St. Helens, Oregon, recently dedicated its new house of worship, which was built at a cost of \$9,000. A deficit of \$1,000 was raised in twelve minutes by Superintendent C. H. Harrison, lately a field secretary of this Society.

* * *

Cortland, New York, has recently rebuilt its church edifice erected in 1883, raising \$13,000 for the purpose and an additional \$2,000 as an endowment fund. The rededication services occupied two Sundays and the intervening week.

* * *

Holyoke, Massachusetts, First, had a breakdown of its old organ while the Doxology was being sung one Sunday. Within twenty minutes the people pledged \$10,000 for a new organ. In December a fine four-manual organ with all modern improvements was dedicated.

* * *

Minneapolis, Minnesota, Lyndale, has begun a new house of worship to cost about \$125,000. Its auditorium is to seat eight hundred persons, and its modern parish house has a ladies' hall, banquet hall, men's room, gymnasium, and forty-two classrooms for the religious education work.

* * *

Is your church adequately insured? The article on insurance in this issue of the magazine shows the great importance of such protection. The Church Building Society is able to assist churches to secure such a safeguard against disaster at moderate rates if requested. Winter is the time for fires. Do not let your policies expire.



GLENOLDEN, PA., CONGREGATIONAL PARSONAGE

The Safer Way

By Leonard C. Ketchum

"IT is better to be safe than sorry" is the title of a picture that has been used very effectively in fire insurance propaganda. This picture shows a lone widow kneeling in great distress beside the burned ruins of her home. In the background of the picture we see the ruins and destruction of the great fires that have occurred in Chelsea, San Francisco, Baltimore, Seattle, Chicago, Boston and Portland; these fires have cost thousands of lives and billions of dollars and wrecked thousands of homes and business houses, also destroying many churches.

One of the most common and, indeed, one of the most tiresome remarks the fire insurance agent has to listen to is, "we have never had a fire," and yet we are reminded on every hand that the loss ratio in this country is about fifteen dollars per capita.

The losses for the year 1921 totaled almost one million dollars a day. Is all this terrible waste and loss con-

fined to the commercial world? Indeed it is not; and yet we hear the clergy, trustees and church treasurers say, "We have never had a fire." Yes, thank God, many can make this statement, but how about the large numbers of less fortunate ones? To which class do you belong?

It is interesting to learn that the figures compiled by the National Board of Fire Underwriters show that more than \$6,000,000 worth of church property was destroyed by fire during 1919 and 1920. It is also interesting to know that there were 3,500 fires involved, or an average of five church fires a day throughout the entire year. Were all of these 3,500 churches fully insured? They were not. If your church burns down tonight will you be able to collect from the insurance companies full replacement value?

Of this \$6,000,000 and more of church property destroyed the insurance companies had the privilege of paying only sixty-two per cent, or

about \$3,800,000, which means that through neglect, unwillingness to accept advice or lack of responsibility on the part of some church officers, the congregations are asked to contribute \$2,200,000 to replace this property. Does such neglect show good stewardship?

Church losses are attributed to the following causes:—heating systems, sixteen per cent; electricity, eight per cent; lightning, ten per cent; defective chimneys and flues, five per cent; conflagrations, six per cent; sparks on roofs, four per cent; matches and smoking, three per cent; open and unprotected light, two per cent; seven per cent is credited to thirteen different causes, and the remaining forty per cent to unknown causes.

Mr. Pastor, Mr. Trustee, Mr. Treasurer, do you know the condition of the heating system, and is it safe? Is the electric wiring or other lighting modern and approved? Are the chimneys and flues free from defect? Is the basement of the church in which you and your families worship free from rubbish and litter?

Mr. Church Officer, if your church burns—the memorial organ destroyed, the stained glass windows, given in memory of some dear soul, ruined; a painting or some memorial tablets damaged—and you find you can collect only a per cent of your total loss, how are you going to explain it to the congregation that had confidence enough in you to elect you to care for their property?

Once a fire gets a start in a church it is likely to make very rapid headway owing to the inflammable construction, large areas and concealed spaces in the walls and roofs. Fire pails and chemical extinguishers should be located in handy places in case of need—the robing-rooms, vestry rooms and organ loft should, in particular, be so equipped.

Amount to Insure for

What amount of insurance shall a church carry? To this question there can be but one answer. Insurance policies should be written to cover

the actual replacement value of the property insured. The only sound basis of insurance is replacement value.

Remember, there is an average of five church fires each day, and of the property damaged approximately sixty-two per cent was covered by insurance. This may be due to the fact that the church treasurer or the officer responsible does not know on what basis to insure the property. He renews the insurance policies from time to time, because somebody who preceded him took the insurance out and he does not wish to let it lapse; or the treasury is low and he (not the parish) feels the burden of additional premium; he hopes, and perhaps prays, that the church will not burn. He says the church is built of stone or brick and cannot burn. But if disaster comes, and the congregation has to chip in to meet the loss, then how will this official explain this neglect? Perhaps because it's a church you do not require an explanation—"more's the pity." The treasurer of one of the world's largest manufacturing establishments recently said: "I can always explain why the insurance premium account is large, but I never could and I never would try to explain to my directors why I had not adequately insured our property against fire."

Mortgage Clause

If there is a mortgage on the church, parsonage, or parish house, this fact should be made known to your insurance broker and a mortgage clause added to the policies in favor of the party holding the mortgage.

As an officer of the parish charged with the responsibility of the insurance you cannot devote more valuable time and service to the parish than to see to it that all its property is adequately covered.

We have already recommended that the only sound basis of determining the amount of insurance to carry is replacement value. It is quite possible, in fact, easy, to ar-

range to have an appraisal of the property made and to carry full insurance. This will, of course, require you to insure for a larger amount than otherwise, and at a higher premium. But here, again, are you placing the insurance on your church property with the idea of securing the smallest possible premium without regard for the amount you will collect in case of a fire? Or are you placing insurance with the idea of collecting the full value and replacing your

property and avoiding, as is far too often the case, going to the congregation with a subscription paper and a request to give the amount to make up the difference between the replacement value and the amount the insurance company will pay under a contract which someone guessed was ample?

We remind you again that there is an average of five church fires a day. What will be the result if your church burns tomorrow?

* * *

Do Church Builders Go to Church?

By Secretary Charles H. Richards

NOT always, we regret to say. Most of them do, but we know of some who have given hundreds of dollars to help build the temple of worship, but are habitual absentees. They testify by their donations that they believe in the importance and value of the church as an institution, but their conduct contradicts their testimony. They know that if the churches were swept away property values would be cut in two, morality would decline, the safety of the community would be imperilled. But they are too busy, or too tired, or too self-indulgent to go themselves, except occasionally.

They make a big mistake. They would be happier, stronger, better if every Sunday found them in the Lord's house with their friends. Of course there is a percentage of the population which is properly excusable from church. It is estimated that about forty per cent, including the sick, those who care for them, mothers with little children, people with imperative duties, cannot be present. But if the remaining sixty per cent were in the pews, the churches would all overflow.

The stay-at-homes who might go to church but do not are in an unfortunate position. They do a double wrong.

First, they wrong themselves. The church is the power-house where they

may replenish the storage battery of the better life. It reminds them that they are not mere animals. They are closely akin to that mighty Spirit which created, sustains, and directs the universe. As children of God they are entitled to be something more than "the man with a muck-rake." The church is the school for the ideal life, to teach the way of living nobly, successfully, happily. One does a cruel injustice to himself when he plays truant from that school.

Second, they wrong their neighbors. The church is the greatest institution in the world for promoting and safeguarding social welfare. It is the chief agency for helping men to live together harmoniously and helpfully. Its ethical standards are the highest. Its effort to make the Golden Rule the law of life, when successful, will make this an ideal world. The church is a company of the best people working for the best things conceivable in life. It is handicapped by the imperfections and folly of its members oftentimes. Some are stupid, some are silly, and some are hypocrites, as in every human organization. But it still remains the world's chief dependence for moral improvement and social progress. Of course there are other agencies helping to right the wrongs of the world, but they are very limited in

scope and effectiveness as compared with an institution which numbers many millions in its membership. Do not they wrong their neighbors who help to build the temples but do not give enthusiastic support to the great work in hand by their attendance?

Some think of church-going as a burden and a bore. They laugh at the suggestion that it may be a pleasure. They were dragged to church in childhood against their will, they say, and had enough of it. There are other things they enjoy more. The golf field, the tennis court, the motor ride, the movies have an enthralling interest for them. In comparison with

these they think of the church as a dull place where long-faced people sit sadly around doing penance.

But that is a very thoughtless view. One cannot have pondered the matter very deeply to cherish such a notion, for it is only a notion. If a man blows the fog out of his mind so that he can think clearly, he will see that he who goes regularly to church will find some things which are tremendously worth-while.

1. He will find his neighbors there, all dressed in their best, ready to begin the new week in the friendliest spirit. He will find himself in an atmosphere of good will, everybody pleased to see him and wishing him good fortune. He will find that the church is the greatest socializing



MIDDLEBURY, VERMONT, CONGREGATIONAL CHURCH

agency on earth, bringing people into happy comradeship. It is good to be in fellowship with them.

2. He will get a glimpse of human brotherhood. He will see all classes in the community represented—rich and poor, learned and unlearned, young and old. The merchant prince, and his chauffeur, the society leader and her domestic, people of different races and different customs are there. And they are all on the same footing, children of the same Heavenly Father, needing the same divine help. They all belong to the same great family of humanity. It warms the heart to see all classes sitting together in the Father's house, waiting to receive his blessing.

3. He will enjoy some good music.

Well trained musicians will offer of their best to interest him and stir his feeling. Better still, he will himself be part of the chorus and have the opportunity to pour out his soul in song, as the congregation joins in noble lyrics set to heart-moving tunes, new and old. Some of these songs of the church have an arousing and uplifting power that no one ought to miss.

4. He will listen to passages read from the greatest literature of the world. They are from that wonderful collection of stories and poems and prophetic addresses and lessons of life which make our English Bible, as William Lyon Phelps says, the greatest literary treasure in our language. It is the book that enriched and fashioned the style of Ruskin and Webster and Lincoln and other masters of the art of speech. From the lips of a skilled reader the passages of scripture most suitable for church use have an unequalled charm.

5. He can have a heart-to-heart talk with his Heavenly Father. The prayers of the church bring him, if he permits, into close intimacy with the great heart of the universe which overflows with love for him and seeks his highest welfare. He will have converse with the great Friend who wishes to walk the journey of life with him as his Companion. We can open our hearts to him in the church, and pour out our deepest longings. The listening ear of the soul will hear his voice in response.

6. He will hear from a good man a good discourse on some theme of vital interest. The preacher may not always be a genius nor a great orator. But he is likely to be a sincere, that is, a genuine man, profoundly in earnest in his effort to show men the way of life as Jesus taught it and lived it. He deals with fundamental realities, the great truths of life. He will show what these mean in our personal life, our home life, our business life. He will hold up before us one whom he calls Master, who incarnated these great truths in his daily

experience. His message will be worth listening to.

7. In this atmosphere of calm, of worship, of the study of truth, the church-goer will find his worries vanishing. The distracting cares, the annoying disputes, the depressing fears of yesterday fade from his mind. Peace enters as discords disappear. It is a great thing to find something different from the drag of everyday life. It is a great thing to get away from the hubbub of the world and let one's soul recover its balance in the quiet of the Father's house. One gets a glimpse of the life immortal as he waits for an hour in the house of God which is the gate of heaven.

8. He will find keen satisfaction in the thought that by his presence and cooperation he is doing his part to make effective a community effort to improve world conditions. Not only is he helping to better the ethical standards of the town he lives in. Not only is he assisting in the creation of a more neighborly spirit in the place where he lives. He is putting his personality back of an enterprise which is working earnestly to make a better state, a better nation, a better world. He is adding the influence of his own life to the Church effort to curb the greed and selfishness that are rampant in public affairs and which are the prolific source of widespread wrong and disorder. Any man ought to be glad to find he is helping to moralize society, instead of watching unconcerned its demoralization. States and nations have a moral character as well as individuals. They are noble when in their conduct they exemplify high ideals.

Give generously toward the church building, then, but go to it when completed. Do not miss the priceless benefits of regular attendance. Let your presence and cooperation help the church in its effort to transform the world into a kingdom of heaven by making the ideals of Christ dominant in all human affairs. It will help to make a glorious nation and a warless world.

The New University Church Missoula, Montana

By Hiram B. Harrison, D.D., Pastor At Large

ONE of the new constructive undertakings of Congregationalists is well under way at the University of Montana.

In a student body of thirteen hundred there are sixty Congregationalists and two hundred and fifty expressing no church preference. Until about eight years ago our church was the only one of the major denominations situated on the south side of the city where the university is located. Unusual circumstances caused our work to be discontinued for a time.

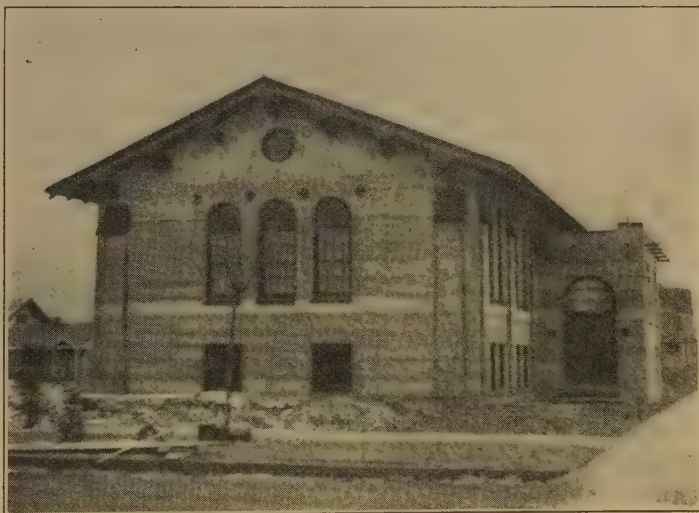
Recently the Montana Conference resumed the work in cooperation with the Home Missionary Society, the Church Building Society and the Education Society. In September Hiram B. Harrison, field representative of the Extension Boards, under-

took to build for these agencies the first unit of a church at an estimated cost of ten thousand dollars.

The Montana Conference pledged a third of her benevolences to the university project, the Education Society gave to the building sixteen hundred dollars, and the Church Building Society, by grant and loan, furnished the balance. One of the best sites possible was secured on University Avenue near the gates of the university, and a building has just been completed at a cost for the

whole property of fifteen thousand dollars. While the building is the Community Unit or Parish House only, the chapel to be added later, it is complete as it stands as to appearance, and has a beautiful hall for a church auditorium seating about two hundred.

The building is of Spanish Mission style and is architecturally attractive. From every angle it commands a superb view of the surrounding moun-



MISSOULA, MONT., UNIVERSITY CONGREGATIONAL CHURCH

tains. The walls are of concrete and a three-inch air-space divides the inner wall from the outer one, both tied together and reinforced with steel.

There are two complete floors, 32 feet by 54 feet, with a church office opening on the main floor from the side vestibule, and a janitor's room below. Accordion doors the entire width of the main floor create a good sized parlor at the rear, with a cosy fireplace and a homelike bay window. The entrance is by way of a broad



MISSOULA, MONT., UNIVERSITY CONGREGATIONAL CHURCH

stairway and an airy, light vestibule. The lower floor is four and a half feet below grade and has large windows extending to the ceiling. These with the double wall and airspace save the first floor entirely from the "basement" effect either as to light or moisture. Both floors are maple, finished in natural color and waxed.

The first floor provides a social and recreation room thirty-two by thirty-six, a light kitchen in white enamel, with an electric range, large drain-board and sink, and an ample and well appointed cabinet, with a broad serving window to the social room and a dumb waiter to the parlor above. The building throughout is beautifully lighted with indirect reflectors. It is well designed to appeal to students and faculty people as well as progressive town's folk. In the arrangement we have planned for religious education, the three main rooms providing for the main school, the primary, and the university class. When the doors are thrown together the parlor and audience room accommodate two hundred very comfortably.

A unanimous call has been accepted by the Reverend John R. Hahn of the Thomas Memorial Church, Chicago. Mr. Hahn has excellent academic preparation and is a graduate of Union Seminary. Among those commending Mr. Hahn were

some of the leaders in Christian work both inside of Congregationalism and in other communions, among them being four retired ministers, members of his parish in Chicago. He also brought the endorsement of our national boards and of the officers of Montana Conference. The pastorate began early in December. Though the building was not completed until the middle of November services were conducted by Rev. Hiram B. Harrison since October 1st with good attendance.

The outlook for the new church is regarded as very hopeful. A significant fact is that the students already speak of it as the "Community Church."

We look for large results from the work of this promising church at the very gates of the university. The young people that throng the halls of this institution of learning are in the most plastic period of life. They will find a warm welcome in this church home. They will have consciences quickened, new moral ideals instilled, new purposes inspired. Some of them will dedicate their lives to Christian service as ministered at home or abroad. All will become better citizens because of the influence of this church in the beautiful Missoula valley. It is a rare privilege to lay Christian foundations at such a seat of intellectual and moral power.

"The intelligent steward of the Lord's riches is one who remembers that he is a steward."—A. A. Stockdale.

THE CONGREGATIONAL EDUCATION SOCIETY

Our Young People

By Harry Thomas Stock

“**A**DOLESCENCE is the age of revolt.” It is also a period of tireless energy and of genuine devotion to individuals and enterprises. Young people will build as well as destroy. The leader who is a comrade to his young people has in them loyal allies. They will show boundless enthusiasm for undertakings which appeal to their hearts and minds.

The Education Society seeks to be of help by suggesting methods of developing the religious life of the young. We note here some of the points at which assistance is offered.

In the Local Church

Several types of organization are functioning within our church. About half of our churches have Christian Endeavor societies. Some churches have graded their societies to correspond, in a measure, with the work in the Church School.

Other churches are trying the plan of conducting all of their instructional and service program through the Young People's Department of the Church School. In some places

there are local associations or societies unaffiliated with any national organization. Both their topics and service plans grow out of community and world needs.

Whatever the agency may be, common ends are sought. Some tasks will be distinctly their own. At the same time the young people should serve on committees with adults. It will be mutually advantageous. The Young People's Department is, after all, an agency of the church and the loyalty of youth is to be to Christ and the church.

A series of bulletins on young people's work is projected. The first one, “How Important Are the Young People?” may be secured from the District Secretaries. It shows how two churches developed societies adapted to local needs and suggests several tasks in which young people may be useful.

In the District Association

Three types of gatherings within the district associations are commended to our leaders:

The first is the boys' conference.



ADMINISTRATION BUILDING, COLORADO SCHOOL OF MINES. LOOKOUT MT.
IN BACKGROUND

Either the district association or a small city may be the unit.

Several choice young men from each church are chosen by the pastors. By "choice" is meant those of ability and character who are leaders in the local work or have the qualifications for leadership.

A dinner is followed by carefully planned talks. The emphasis is upon leadership, both in certain definitely stated local undertakings and in the whole of life.

Christian service as a life calling is also presented. Cards may be signed indicating either an intention of going into some form of the ministry or of an interest in considering the opportunities. These cards may be had for the asking. All boys whose names are reported to the Education Society receive letter-bulletins at stated periods encouraging them and giving definite facts concerning the opportunities for Christian service.

A second type of gathering is the young people's rally held on the evening of the district association meeting. The last item on the afternoon's program may be a pastoral conference which faces the needs of youth. The dinner hour should be one of enthusiasm—songs, yells, etc.

The addresses should be brief and practical. It is well to have the entire evening session conducted by young people. Out of the addresses should come inspiration for definite types of service and study.

More valuable than the rally is the institute. Here again, the association or the city may constitute the geographical unit. The sessions last from Friday night through Sunday. Part of the time is given to inspirational addresses, but the major portion is devoted to class work or conference.

Subjects considered include Bible study, Congregational home and foreign missionary programs, young people's methods, life enlistment. One of the most helpful features is the young people's communion service.

The Education Society is prepared to assist in setting up conferences, rallies and institutes.

Summer Assemblies

Last summer between two and three thousand of our young people enrolled at our denominational assemblies. College buildings and lake-side camps provided meeting places. Additional assemblies are being arranged for 1923 and it is expected that larger numbers of our youth will profit by the week of inspiration, study and recreation.

The mornings are given over entirely to class work. Subjects studied include Bible, home and foreign missions, Congregational history and ideals, young people's methods and elements of the Christian faith. One state superintendent expressed the opinion that the young folks who had attended the assembly in his state went home to their churches with a wider understanding of the denominational programs than most deacons possess.

The afternoons are given over largely to recreation. In most assemblies there is a leader of recreation who has expert knowledge of his field. Facilities are provided for tennis, basket ball, playground baseball and swimming.

The sunset meetings beside the lake, the devotional service in the moonlight and the songs and intimate conference around the campfire remain a helpful influence in the memories of those who share these experiences.

These assemblies are intended to enrich the religious experience of youth. It will, in some cases, be wise for the church to help pay the expenses of its representatives.

Development of Leadership

The problem of adequate lay leadership is one which many churches face. The problem will not be so serious for the next generation if youth finds its share in the responsibilities of the church. The purpose of all of the gatherings to which reference has



CHINESE STUDENT CLUB, COLORADO SCHOOL OF MINES

been made is to supply information concerning the world's needs, to indicate the church's method of meeting the problems of life, to encourage young people to a recognition that they, too, bear responsibility for the amelioration of human ills and to inspire an eager responsive activity.

We feel that we are making a direct contribution to leadership in the local churches. Our usefulness in this respect will be multiplied when more parishes encourage participation in these meetings and when every church offers the eager youth important opportunities for service.

Life Enlistment

Congregationalism has depended in too large a degree upon other denominations to raise up a supply of ministers and missionaries. There ought to be sufficient vitality in our churches to insure the continuous development of an adequate leadership.

Vocation Day

Leaders, however, should be discovered and developed in the local church. Recruiting is primarily the responsibility of the parish. It is with this in mind that the last Sunday in February is designated as Vocation Day.

Upon that day ministers are urged to present from their pulpits the claims of the ministry. Parents are invited to consider their relation to recruiting. Young men and women who are open-minded with regard to their vocational choice are asked to signify the character of their interest.

The following literature is available without charge: A leaflet for pastors by Dean Charles R. Brown; two for parents, one by Dr. E. B. Allen, "From One Parent to Another," and one by Miss Margaret Slattery; two for young people, one by Dr. F. M. Sheldon, "What Shall I Do With My Life?" the other by Rev. Robbins W. Barstow, "Why I Stay in the Ministry"; and "My Purpose" cards.

Pastors are invited to send to the Young People's Department of the Education Society the names of such boys and girls as possess the qualities of which leaders are made, regardless of whether they have signified an interest in the ministry. An occasional letter will go to such young people, providing information concerning the service rendered by various types of Christian leaders. The first of these letter-bulletins is now ready and will

be sent to any whose name and address come to our office.

It is to be remembered that there are other means of turning the interest of young men to the ministry than argument and discussion. It is not a coincidence that most of our recruits come from the smaller church. One reason why the small church produces ministers is that it gives its young people work to do. In the doing of the task they develop an enthusiasm for the church. A young man becomes favorably impressed with the ministry when he observes the pastor in his study and at work in the parish and to the extent that the young man himself has been given a chance to cooperate in pastoral responsibilities.

A Diversified Ministry

The attention of our youth should be called to the fact that there is specialization in Christian leadership. Some boy may lack the gift of public address, but may possess unusual social ability and have scholarly interests. It may be that for him the church has a unique place in the field of religious education.

There is a real need for rural specialists—men reared on the farm with an understanding of and a love for country folks and with a willingness to secure the proper agricultural-sociological-theological education necessary to give our rural communities the best that life affords.

Something of the range of diversified interests in the realm of missions is generally appreciated. There are religious and social workers among the foreigners of America, teachers for the Negroes and Indians, nurses for unfortunates here and abroad. The foreign boards call men who will be evangelistic general missionaries, teachers, farmers, physicians and consecrated Christians in several other vocations.

Nor is the ministry a monopoly which belongs to men. There is an almost equal variety of occupations open to women. Pastors' assistants,

directors of religious education, teachers at home and abroad, nurses, social workers—these are among the outstanding types. Our Congregational Training School for Women cannot nearly supply the demand for trained workers.

More recruits are needed. But the primary emphasis is not upon quantity. The best young people are needed, those who have pure hearts, high abilities and a love of God and man. There may be such in your parish.

Finding Leaders in the Colleges

It is doubtful whether there is to be found anywhere more idealism than exists in the colleges and universities of America. This is not to say that all is well in our educational institutions. But, on the whole, our college young people have high ideals and are receptive to appeals of an unselfish character.

It is part of the program of the Education Society to visit each year a number of our educational institutions. Its representatives preach from the college platform a message of Christian challenge. Personal interviews are arranged with dozens of young people concerned about matters of faith and vocational choice.

The Student Department of the Society seeks to impress the collegians with the fact that their denomination is interested in them and hopes for great service from them. For example, it is planned to send a letter in May to all Congregational seniors, inviting them to find a place of active participation in the church life of the community into which they go after commencement. We hope, also, to place in the hands of Congregational freshmen next fall a letter to carry sympathetic words of counsel for the adventures in a new world.

Your Student Pastor

In over thirty tax-supported colleges and universities the Education Society is contributing to the work of student pastors. The men sought for such positions have a viewpoint sym-

pathetic with youth and the education and experience which enable them to be wise counselors of students.

The student pastor in a state school is the servant of the entire state. Congregationalists generally do not realize what an important place this man fills. His parish includes all of the Congregational students who come from all the scores of Congregational churches throughout the state. He is anxious to render all manner of pastoral service. His entire time is given to religious educational, pastoral and social activities.

What the Student Pastor Does

Not the least of his services is that of providing friendly fellowship for students. This is brought about through social gatherings in the church and in university buildings. The loneliness of the first few nights is mitigated by visits from Congregational upper classmen or by the pastor himself. The church provides a party for the newcomers upon the first open evening.

But the finest contact comes through the home of the pastor. Something of the significance and breadth of the fellowship of the pastor's home is indicated by a report of one of our university workers. He makes it a point to have each Congregational freshman at his home for dinner and for an evening's visit at least once before the Christmas vacation. "It means a good deal of work and expense, but I would resign my position rather than curtail this feature of the work." The student pastor's wife is an active partner in carrying out the program in behalf of our Congregational students.

Another denomination has recently issued a booklet describing the character of the Christmas mail received by one of their student pastors. He received letters, cards, and gifts from scores of people—graduates who remembered his friendly counsel, parents grateful for helpful interest shown in their children, foreign students whose homesickness had been assuaged and whose personal problems had been solved through the comradeship of the pastor.

Religious education is carried on through classes in the church school, discussion groups on the campus and young people's societies. Every effort is made to develop a habit of attendance at the Sunday service of worship. The student worker seeks to conserve the loyalty with which some students come to the university, and he develops a respect for the church in some who lacked it. He is interested in sending the graduate out to his new locality convinced of the importance of the church in personal and social life.

Even during busy student days a considerable number of young people give time to Christian service. Some serve as teachers or superintendents in mission Sunday Schools. Others supply pastorless churches. Deputation teams visit neighboring communities. Both local philanthropies and foreign missions and relief organizations are aided by students who themselves are often in financial difficulties.

A sketch of what is being done in our universities will be sent to anyone asking for the leaflet, "Congregational Students in Tax-Supported Universities."

COMPARATIVE STATEMENT

RECEIPTS FOR DECEMBER 1922		Churches and Individuals	W.H.M.U.s.	Legacies	TOTALS
	This year..... Last year.....	\$ 9,978.00 10,427.00	\$712.00 \$17.00	\$ 297.00 1,026.00	\$10,987.00 11,870.00
	Increase..... Decrease.....	..... \$449.00	\$295.00 .....	..... \$729.00	\$ 295.00 1,178.00

The CONGREGATIONAL SUNDAY SCHOOL EXTENSION SOCIETY

In the Bad Lands and Other Good Places

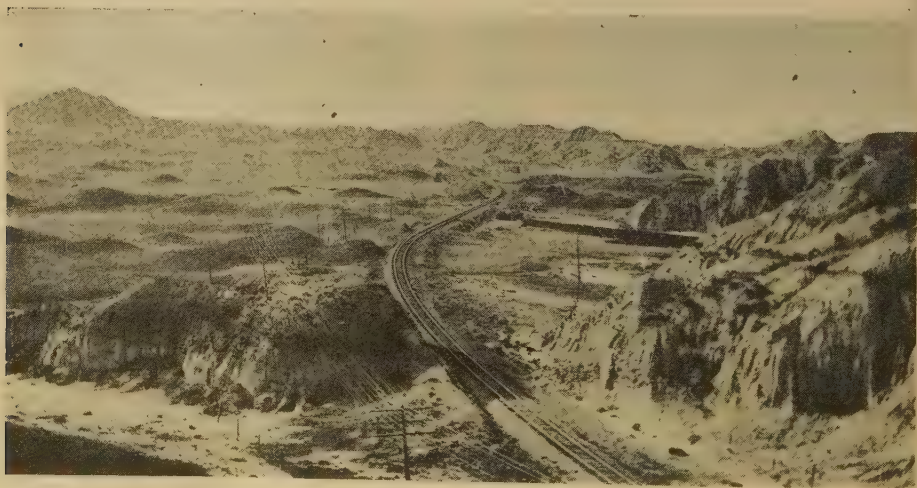
By Rev. John Gilman Dickey, North Dakota

ONE day along the Little Missouri River, which lies in the midst of the rough but picturesque country called by the Indians the "Bad Lands," there was a great rushing and shouting and riding of men on horseback. A number of ranchers were trying to drive a herd of colts and their mothers, to the other side of the flooded stream. Soon the animals were forced over the bank into the deep, muddy water. In the excitement one pretty little sorrel colt was forgotten by the mother and was rapidly being carried away. Suddenly she remembered him, put her strong shoulder against him, and together they proceeded safely.

Out among the men and women and children of the ranches along this rough river land our Sunday School Extension Society sends the helping hand. Groups are gathered here and there to study the way of

life, to learn the lessons that make for right living; to get into their hearts the principles of the Christian religion, and make possible out in the midst of frontier conditions, great thinking and helpful service.

In these so-called "Bad Lands" there are many attractive spots, and folks that are essentially good. Facing difficult conditions of life, far away from old home ties, suffering from frequent crop failures, during the long winter months cut off for weeks at a time by the great snow-drifts from the outside world; weary and discouraged, the older people need the touch of a true sympathy and the boys and girls the call to be pure and strong in word and deed. In the midst of such conditions the Sunday School Extension worker faces a responsibility calling for the outreach of all his powers in the imagination of a religious and social



IN THE BAD LANDS



GOOD FOLKS IN THE BAD LANDS

program that will teach a religion that can be practiced.

Up near the little town of Dogden, in a little country schoolhouse, a mission Sunday School was recently organized by members of the Dogden Church School. Only twenty per cent of the people in this part of the state are of American parentage. Imagine therefore how grateful the folks in the schoolhouse community were for the interest taken in them by the church near by. In another little town in this same general district, many of the usual attendants were absent from home on a certain Sunday. There was no organist. Five boys were asked if they could start

a hymn. Immediately they announced a number, sang it well and with enthusiasm, and continued to "raise" the hymns throughout the entire service. How different from the religiously neglected little ones in another community who did not know a single hymn. For these it was the writer's privilege to secure hymn books and plan with the public school teacher for their use. Returning four months later the children gladly and proudly sang half a dozen favorite hymns. Such service leads many to feel that the Heavenly Father is great and good and near, and that our work is abundantly worth while.

* * * **AT THE BUCKHORN RANCH**

By Elizabeth S. Maynard, of the Hartford School of Religious Pedagogy

FOURTEEN happy youngsters looked at me with beaming eyes. We were sitting on the comfortable grass under the shade of an all-too-rare tree, and the warm sweet smell of ripe alfalfa drifted up from the fields below us. The children had come to the Buckhorn for the weekly "Children's Hour" of mingled wor-

ship and play, and it thrilled them to be together and to be entertained. Jimmie and Walter and Bobbie and Max were all rejoicing that day in the possession of brand new overalls. That the overalls were much too long, and that each little trouser leg had to be turned away up at the bottom didn't matter a bit.

"Say," said Louis, "aren't you a-goin' to tell us some more about that chap what killed the lion?" The rest nodded their heads in vigorous appeal. "Only," begged Neva, "let's not have a story with anything scary in it today. I like to hear how that boy took care of his father's sheep all by himself." So I told them some more about the boy David. They listened with eager faces to the tale of how he came down from the mountains and made glad the heart of a mighty king by playing upon his rude harp and singing simple songs. "And then, when David grew up, he wrote a lovely prayer. Because he had been a shepherd himself, he liked to think of God as a shepherd. Shall we learn David's beautiful poem?"

We learned the psalm and the children loved it. They understood it, too, in a quite wonderful way. They liked to repeat it, and tell me what they thought it meant. The green pastures, they told me, were just like the pastures around Collbran. The still waters were like the water in Big Creek as it took its slow course in the summer time.

After the story and the learning of the psalm we bowed our heads in prayer. The wind whispered above us; my horse, tethered nearby, whin-

nied softly. We prayed very quietly together and the children were reverent and glad. As we raised our heads after the soft "Amen" Josie whispered, "I thanked him for a whole lot of things and I guess he liked that." Then we jumped to our feet. All ready for games and fun! A relay race, then cat-and-mouse. Little girls in pinafores and little chaps, blue-clad and sturdy, ran around at a great rate for a full hour. Then it was four-thirty and time to go home. I took one kiddie upon the saddle behind me and the rest scrambled on to their respective steeds. We called good-byes to one another and rode away through the golden sunshine.

Perhaps this does not sound like a very unusual afternoon. In a way it was not. Yet to these children games and stories and even companionship were quite a new experience. I loved these little youngsters. They were so responsive and so sweet. It rather hurts to know that they are not having during these long winter and spring months what they eagerly received last summer. It makes one want more earnestly than ever to be full of the spirit of Christ and to have the day come when no little child shall grow up apart from a knowledge of his love.



ELIZABETH S.
MAYNARD,
S. S. S., '22



The ANNUITY FUND for CONGREGATIONAL MINISTERS *and* THE BOARD of MINISTERIAL RELIEF

DECEMBER is a month of extraordinary activity in the Ministerial Boards. Letters in the interest of the Christmas Fund, 22,000; statements to Pilgrim Memorial Fund subscribers, 11,000; personal letters and statements to members of the Annuity Fund, 1,000; other correspondence, 3,028. Total incoming mail averaged 313 letters a day, a total for twenty-five days of 7,828. Total outgoing and incoming mail, 44,856. This great business has brought intense pressure upon the office force, many of whom have worked constantly overtime and often far into the evening.

* * *

The Pilgrim Memorial Fund

THE Pilgrim Memorial Fund reported, December 31, 1922, total collections, above all expenses, 1918-1922, \$3,739,067.51. Net collections for 1922, \$567,321.68; number of subscribers, excluding all cancellations, 106,106; total subscriptions, \$6,318,488.06. The first six working days of the new year have brought a total of \$60,099, which is \$15,167 in advance of the collections for a similar period

in 1922. Many instalments on pledges, delayed during the period of financial depression, are now being paid. A vigorous campaign is being instituted through the churches to bring subscriptions up to date. The heavy payments are, doubtless, partly the consequence of this campaign and are, it is hoped, a harbinger of the progress to be made in the year toward the minimum goal of \$5,000,000.

* * *

The Annuity Fund

THE Annuity Fund for Congregational Ministers reports, December 31, 1922 (figures subject to technical verification), total assets of \$1,084,863.27, as contrasted with \$773,741 December 31, 1921, a gain of \$311,122.27, or 40.2 per cent. These assets are entirely apart from the principal of the Pilgrim Memorial Fund. They are gathered from the accumulation of the annual dues paid by the ministers and churches with interest additions; from the income of the Pilgrim Memorial Fund; from the general Annuity Fund endowment and the income thereon, etc. Particular attention is called to the increase of the Fund as indicative not

only of the present progress but of the growth of the future.

Payments of members' yearly dues received in 1922 (excluding credits from income of Pilgrim Memorial Fund)—Original Plan, \$101,470.05; Expanded Plan, \$28,155.06; total, \$129,625.11. Cash payments on Accrued Liabilities, \$7,526.87. From the income of the Pilgrim Memorial Fund received in 1922 through the Corporation for the National Council, \$127,000 was provided for annuities. In accordance with the rules of the Annuity Fund, \$106,501.62 was apportioned to the "Contingent Fund" backing the certificates under the Original Plan and \$21,232.61 to the

certificates under the Expanded Plan to be applied as credits toward the members' annual dues for 1923. The average credit this year, except as modified by the established rules of the Fund, will be approximately \$72.03, as compared with \$61.41 for 1922.

The Supplementary Fund, maintained by one per cent assignment on the Apportionment Schedule, to supplement the income of the Pilgrim Memorial Fund until that fund shall be sufficient to pay annuities under the Original Plan in full, provided in 1922 on the 1922 Apportionment \$10,593.98. There was also received in belated payments on the 1921 Apportionment \$10,678.26, a total of \$21,272.24. Total Apportionment, 1921-1922, \$150,000; total receipts, \$34,675.78.

In view of the notable progress of the Annuity Fund, as shown above, the increase in the value of membership and the fact that the annual credits to members are far in advance of the original projection and increasing from year to year, every minister in the fellowship should endeavor, if possible, to secure membership in 1923.

During the year 133 new certificates have been issued under the Ex-

panded Plan. Total number of certificates in force, December 31, 1922, including 68 annuitants, 1784. Of the new members 54, or 41 per cent, did not make application until the month of December; 24 of them, or 18 per cent, in the eleventh hour of opportunity, the last day of the year.

The present membership is divided as follows: Original Plan, 1,483; Expanded Plan, 301, of whom 76 have transferred from Original Plan.

On December 31, 1922, the Honor Roll contained the names of 269 churches which had reported action to share in the minister's annual dues. In many cases it is impossible for the minister to join the Fund without the help of the local church. The matter is strongly urged upon the attention of the boards of trustees of our respective churches.

The Annual Meeting of the Annuity Fund will be held at the office of the Fund with the Corporation Trust Company, Jersey City, New Jersey, January 23, and will be adjourned until February 6 on account of a conflict of dates with the Midwinter Conference of the Commission on Missions at Chicago. Annual reports by the Secretary and Treasurer will be presented and a Board of Trustees will be elected.



The Christmas Fund

THE multitude of friends of the Board of Relief, and the fourteen State Boards, who responded to the appeal for the Christmas Fund will rejoice to note that the high objective which was asked has been passed, and on January 9 the total receipts were \$35,586.01. This corresponds with the highest previous record, made last year, \$21,885. The result made possible a more generous distribution to the pensioners than ever before although the roll was much longer.

The deepest gratitude is hereby expressed to all who contributed to this fine result. It is a fresh demonstra-

tion of the large place which the beloved veterans hold in the affection of the church, and of its great desire to provide for their necessities and to give expression of appreciation for their noble service.

The beautiful and touching letters received from those to whom the gift was sent would fill many pages. The following selections are given as indicating the spirit in the hearts of all:

Broad Cast on the Waters

From a veteran of Ohio: "Many experiences have been mine, some good and some otherwise, but nothing ever touched us so deeply as your Christmas check. For years while in

the active work we sent our little to this fund; and as chairman of our State Board I made my best plea for it, never thinking I would ever be a recipient; and indeed this year as we read your great appeal we wished we could contribute a little, not thinking of receiving help from it. When your check came I could only shut the door and ask God to bless each giver and make me more worthy of their gifts. As I looked at that check I promised to try never again to be discouraged, or lose confidence in men. Surely God is in his world and all will be well."

"A Gold Mine"

From a widow with two little girls: "It was such a gift as I had never had before. Oh, it was one we all did enjoy so much. The girls would go and look at it and say—'Does some one think that much of us, mother?'"

From Colorado: "That check seems like a gold mine."

From North Dakota: "The trains are not on schedule time, but the Christmas check is. While we were waiting the Christmas dinner the postman left it at the door. I confess to surprise, for it much exceeds my highest expectations; for I had been watching the 'Christmas Fund' campaign and was not so hopeful of the result you aimed to attain as implicit faith in a Heavenly Father's care warranted me to have. 'O ye of little faith.' Yes, that, after all, is just the verdict on me."

From California: "We had not wood enough to last more than one or two days. To supply the need required \$10.75. I have just one envelope left. But by means of the Christmas check the wood has already come and my wife has gone to deposit it, and get some envelopes. She has paid for the wood and when the returns will have money which she had been compelled to borrow from M. She will have money for our daily expenses, for we have not yet learned either like Becky

Sharp to live on nothing a year, or to get along without eating. It is hard to be so pressed for money and at the same time such a cripple."

"A Morning Star on a Cashless Horizon"

From Washington: The enclosure you made warms the heart—the dear old veterans make me think of my father and mother—(Oh, I am not old—not 80 yet, for more than two years). Then there was your letter and the draft, rising on our cashless horizon like the lovely morning star."

From Missouri: "In all my seventy years of life I do not think I have ever had such a tidal wave of gladness and thankfulness sweep through my being as I experienced when I opened your letter and took therefrom the check and the beautiful booklet. I had not known of this Christmas Fund at all and hence it was the greater surprise."

"I used to think, when I was a lad, and I received a pocket knife, or some other much longed for article, that I had reached the very acme of all gladness; and I remember so well back in the 'Home Missionary' years how our hearts were submerged with gladness when the 'Missionary' box arrived from some church-way off in New England, and we took out the much needed clothing, and how many times our eyes were so dim with tears that we could not see; and over and over again we said to each other—'How wonderful is God's care and love and what a joyful thing it is to trust him and watch while the answers come.' But somehow I do not know just why the coming of this Christmas gift, from unknown friends who are God's dear ones, has unlocked new and fresh springs of gratitude and thankfulness in my heart and they just overflow. How I wish that I might see those who give this money, that face to face I might express to them my gratitude! And, oh, what a vision is given of the care and love of God—the faithfulness of our Heavenly Father! It seems to

me as though the veil that hides our God from mortal eyes had been opened for an instant, and the face of God had been seen, and his voice heard saying—'Fear not, for I am thy God.'

"Words fail utterly when I try to express all that I feel. I am thinking of that word—'It is more blessed to give than to receive,' and I wonder, when I think of the joy of my heart, if the *givers* have more blessing than I have in receiving, how they can manage to hold all the blessing that is theirs, because I feel as if my own heart would break with gladness. May God bless them all."

From Iowa: "I was so glad to receive the check. Fuel of all kinds is so high. I will invest it in coal, then think of you and the church which has made it possible every time I build a fire."

Working Overtime

From a widow with two young sons: "I used part of the Christmas gift to finish paying E——'s doctor bill and part of it I have put aside for his hospital bills and the rest will go for L——'s college expenses. Many many thanks. I was foolish enough to worry about where we were going to get the funds for a new suit of clothes for L——. He had not had a suit since last April and he was in real need. For three weeks now I have been working fifty-

five hours per week at the office and getting extra pay for eleven of those hours. D—— B—— were very busy and L—— had been home from college but half a day when he got a chance to help. He worked until midnight twice (overtime), drawing extra pay, and he worked two full weeks. In this way we got his clothes, shoes, underwear, and he has enough for his carfare back tomorrow and two dollars over. I only helped ten dollars and the rest he earned himself. E—— did his part by making the beds and washing the dishes whenever I did not get time. We were up at five-thirty A. M. and I had the washing, ironing and baking to do when I could. This will be the fourth week, I think, that I have worked eleven hours overtime and kept the family fed and clean and I am feeling fine. God bless the givers of the Christmas checks."

A Lump in the Throat

From Tennessee: "As I read the comforting words of your letter, tears obscured my vision and I was compelled to hesitate and clear a lump from my throat before I could proceed to finish reading the letter. May God himself most richly reward the dear Christian friends who have made it possible to gladden the hearts and brighten the way for so many aged and afflicted needy Veterans of the Cross."

* * *

CURRENT RECEIPTS—BOARD OF MINISTERIAL RELIEF

Comparative Statement: Twelve Months Ending December 31, 1921, and December 31, 1922.

	Churches	Women's Societies	Sunday Schools Y. P. S. C. E.	Ass'ns and Conferences	State Societies	Individuals	Income from Investments	TOTAL
1921...	\$41,043.90	\$3,282.62	\$2,451.86	\$1,887.55	\$10,526.92	\$2,288.60	\$62,618.34	\$124,099.79
1922...	28,251.65	2,858.94	2,129.02	1,788.66	9,724.05	3,912.75	62,961.88	111,626.95
Incr....						\$1,624.15	\$343.54	
Decr....	\$12,792.25	\$423.68	\$322.84	\$98.89	\$802.87			\$12,472.84

Note: Donations designated for Endowment 1921, \$1,122.05; 1922, \$2,776.50; increase, \$1,654.45. Legacies and Matured Conditional Gifts, 1921, \$8,949.67; 1922, \$10,224.89; increase, \$1,275.22. Total income, not including Christmas Fund, 1921, \$134,171.51; 1922, \$124,628.34; decrease, \$9,543.17. Christmas Fund 1921, \$22,209.69; 1922, \$34,329.67; increase \$12,119.98.

THE CONGREGATIONAL WOMAN'S HOME MISSIONARY FEDERATION

Applied Christianity

By Mrs. Hubert C. Herring

"AND they shall call his name Jesus for he shall save his people from their sins."

It is sometimes well to stop and ask ourselves why we are doing a particular thing. Why do we believe in Home Missions? What is its central object? I think we will all agree that in simple terms it is "to save men from their sins." What are some of the sins from which Americans need to be saved today? They are many—but some outstanding ones may be named: Selfishness in International Relations; Inter-racial Hatred; Unfaithful Citizenship; Social Injustice; Drink and the Drug Evil.

Selfishness in International Relations: Strong, rich and capable we stand inactive while the world goes to ruin. Starvation, economic chaos, massacre—leaves Washington nerveless. An ignoble caution marks us. A quivering cry of "safety first" seems to be the limit of our power. Vision and courage and devotion are wanting when their lack may mean world disaster! The churches are confronted with a great opportunity. The nation needs a new spirit of courage and sacrifice and a clear vision of the truth. Can the church meet the need?

Inter-racial Hatreds: The multiplied and universal injustices to the colored man with their climax in the awful crime of lynching; the record of a "century of dishonor" in the treatment of the Indian; the dark chapter of our dealings with the Chinese and Japanese in this country . . . all convict us of sin. From

our sins of omission good Lord deliver us! For our sins of commission, good Lord, forgive us!

Unfaithful Citizenship: To this may be traced a large share of our national sins and failures: corrupt city government; failure in international relations; unjust laws; corrupt courts and legislatures. Only when men and women of character and ability are willing to undertake these burdens of office, and when the every-day citizen sees in the franchise a sacred duty, will good government come. The church should be a center in every community of intelligent and faithful citizenship. Records of candidates, information about proposed legislation with well conducted classes in the technique of citizenship should be found in every church.

Social Injustice: This is perhaps our most deadly sin. In it all the rest find expression—selfishness, intolerance, race-hatred, unfaithful citizenship. Powerful business fights child-labor laws. Men and women are content to live in boundless luxury paid for by the twelve-hour day of labor. The claim for a full life in return for a full contribution of work is sometimes treated as a piece of impudence. The right of workers to organize is fought to the death by owners who organize to oppress. Meanwhile the public suffers. Many men believe the church to be indifferent to injustice, or on the side of oppression. The church can reach all classes of the community with the gospel message only when it takes the

lead in bringing about industrial justice. It must stop electing to office in the church men who do not stand for Christian ethics and standards in business; it must give an equal welcome to rich and poor, privileged and unprivileged. It must become truly democratic if it would become truly Christian—and if it would itself survive. A church which does not do this is doomed to extinction.

Drink and the Drug Evil: Prohibition is not yet won. A law on the statute book is not a law enforced. The enemies confronting it are many and powerful. A constant campaign of instruction is still needed—intelligent, thorough, persistent. A complete victory will not come until the conscientious and intelligent people of the community realize that the whole question of drug addiction is bound up with drink. One craving leads to another and all are enemies of life. Women especially are quick to detect danger to those they love—they may be counted upon to fight this evil. Drink and drugs are menaces of life, physical, mental and spiritual. The world struggle is on between life and death. We can afford nothing that saps our strength!

The Federation has appointed a committee on "Applied Christianity" whose aim is to assist women's organizations in the churches to promote study of subjects such as above referred to, and a list of articles in current magazines will be given as aid to such study. The subjects are intimately related to regular lines of Home Mission study and might be used in connection with the programs, or at separate meetings. It is not intended in any way to supplant study of our organized work, but to give a more vital grasp to it.

Suggested readings: "From Isolation to Leadership," by J. H. Latene, Doubleday, Page; "What Next in Europe," Frank A. Vanderlip, Harcourt, Brace; "International Relations," James Bryce; "On the Trail of the Peacemakers," Fred B. Smith; "Christian Internationalism," W. P. Merrill; "A Christian Crusade for a Warless World," D. L. Gulick, Macmillan. Suggested readings for topics in the preceding article in *The Survey*, 112 E. 19th Street, New York, December 15th issue, 25 cents. "They Have Buried the Miners," "Ma and Mr. Davis"; "Stamping Out Wine Congregations."

* * * PROGRAM TOPIC—MARCH

"Our Opportunity in Our Young People," Congregational Education Society.

Hymn: "Dear Lord and Father of Mankind."

Scripture: Joel 2:28, 29; Timothy 1:1, 2 and 18, 19 first clause; I Timothy 4:12-16; II Timothy 1:1-8.

Prayer: That our hearts may turn toward our young people in loving appreciation of our opportunity in them.

Hymn: "Be Strong, Be Strong" (or a young man's prayer) "I Would Be True."

Topics: Great youths of the Bible—Jesus himself. Also David, Ruth, Esther, John Baptist, Stephen, Timothy, Mary of Bethany and a score of others. Can we see now how they

were the opportunity of their day?

What are the young people's organizations of our own church doing? (A report of the work of one of the young people's organizations may be given by a young member of the organization.)

What is included in a well-rounded young people's program for a church or Church School?

How far is our church reaching such a standard? What opportunities do we offer our young people for study, service and recreation? Do we take care of *all* the life of *all* the young people whom we ought to be reaching?

Hymn: "We've a Story to Tell to the Nations" or "We March, We March."

POSTER COMPETITION

WANTED: A poster, not less than 18 by 24 inches, "boosting" summer conference attendance. Choice of material and general plan are left to the initiative of the designer.

BY WHOM: Any group of young people who before June, 1923, have done one of these three things: (a) sent a gift to the work of their Woman's State Home Missionary Union, (b) packed a box for some homeland field, or (c) conducted a course of not less than six lessons on some home missionary subject. "In the Vanguard of a Race" would furnish excellent material for such a course.

WHEN: Posters must be finished by the spring of 1923 and sent to your State Union Young People's Secretary. The winning poster in each state must be sent to the Federation office by September 25, 1923.

WHY: To win the honor of having YOUR poster displayed at the National Council meeting in Springfield, Mass., in October, 1923.

WE WANT YOU TO COMPETE.

Consult your State Union Young People's Secretary for details.

SUMMER CONFERENCES

THE time for holding summer conferences may be next July and August, but the time to begin planning for a delegation is now! If your church is one of the lucky ones that has sent delegates in the past, then your task will be an easy one. For these young people, if they were the right sort, are undoubtedly still bubbling over with enthusiasm, and eager to go again themselves and to have all their friends go, too. If you have such a group in your church, begin now to plan with them for next summer. It is not too early to begin to pick out your delegates, and to devise ways and means of securing the necessary funds.

If you have never sent a delegate, or delegates, to a conference, then you have missed one of the best ways of reaching your young people and interesting them in missionary work and service. Those of us who are summer conference stand-bys know the truth of this. You simply cannot afford to miss this opportunity

any longer, if you are within striking distance of any sort of conference, either Missionary Education Movement, Council of Women, or one of our newly organized denominational ones. Find out now what conferences are available for your church. Your State Union Young People's Secretary can tell you. If possible, have some one who has been to a conference come and talk to you, preferably a young person. Interest the different groups in your church in contributing toward the expenses, or plan an entertainment, tea, food sale, or some sort of a function that will provide the needed money. Perhaps the delegate can meet part of the expenses herself. You will be surprised to find how glad people will be to help in raising a fund for such a purpose. Study your young people, pick out just the right one, and help her to feel that she is going for a definite purpose and to bring back definite results. Above all—DO IT NOW!

ACKNOWLEDGMENT OF RECEIPTS

The American Missionary Association

Irving C. Gaylord, *Treasurer*

287 Fourth Avenue, New York, N. Y.

Receipts for December, 1922

The Daniel Hand Educational Fund for Colored People

Income for December from Investments.....	\$8,360.71
Previously acknowledged	12,583.07

Current Receipts

\$20,943.78

EASTERN DISTRICT.

MAINE—\$1,062.55.

Auburn: High Street Ch., 263.50. **Augusta:** N. L. B., for Tougaloo College, 25. **Biddeford:** Second Ch., 42.50. **Dennysville:** S. S. Class, for Marion, Alabama, 4.50. **Freeport:** First Ch., 10. **Fryburg:** Ch., 13. **Gorham:** First Parish, 5. **Lewiston:** Pine Street Ch., 45. **Minot Center:** Ch., 26.35. **Portland:** State Street Ch., 365. **South Gardiner:** Ch., 3. **Standish:** W. M. Soc., 8; S. S., 6.87. **Sunset:** Ch., 2.

Through the Congregational Conference and Missionary Society of Maine, by George F. Cary, Treasurer, 74.65.

Through The Woman's Home Missionary Union of Maine, Miss Nellie D. Hill, Treasurer, 162.18.

Bangor: Mrs. C. F. R., two boxes goods for Greenwood, S. C.

NEW HAMPSHIRE—\$989.17.

(Donations 155.24, Legacies 833.93)

East Rindge: Mrs. E. L. W., 1. **Franconia:** First Ch., 30. **Keene:** First Ch., 73.24; First S. S., 16. **West Ossipee:** M. A. N., 25. **Wolfeboro:** Fannie M. Newell Missionary Soc., 10.

Legacies

Campton: William H. Stickney, 610.10. **Nashua:** Elmira B. Sawyer, 129.83. **Newington:** Hanah J. Pickering, 94.

VERMONT—\$1,221.85.

Manchester: Mrs. J. N. H., for McIntosh, Ga., 20. **Orleans, W. M. Soc.,** for McIntosh, Ga., 2.50. **St. Johnsbury, J. M. P., 3.** **Williston:** Ch., 5.

Through The Vermont Congregational Conference, 846.84.

Through the Woman's Home Missionary Union of Vermont, Mrs. Max L. Powell, Treasurer, 344.51.

Donations of Clothing, &c.

Barre: W. H. M. Soc., two boxes goods for McIntosh, Ga. **Burlington:** Mrs. E. H., bbl. goods for McIntosh, Ga. **New Haven:** Ladies' Union, box goods for Albuquerque, New Mexico. **Norwich:** W. H. M. Soc., bbl. goods for McIntosh, Ga. **Old Bennington:** Ch., box goods for Albuquerque, New Mexico. **Wallingford:** W. H. M. Soc., bbl. goods for McIntosh, Ga.

MASSACHUSETTS—\$7,561.85.

(Donations 5,153.03, Legacies 2,408.82)

Amherst: South Ch., 19. **Ashby:** Orthodox Cong'l Ch., 33.45. **Ashfield:** First Ch., 20. **Athol:** A. F. B., for Talladega College, 10. **Baldwinsville:** Memorial Ch., 5. **Belmont:** Plymouth Ch., 19.67. **Berkley:** Ch., 3.26. **Berlin:** First Ch., 11. **Billerica:** Ch., 16.56. **Blandford:** North Ch., 3.80. **Boston:** Clarendon Ch., 3.80; C. L. A., 25; G. M. P., 25; A. L. R., 20; H. A. W., 25, for Tougaloo College. **South Boston:** Phillips Ch. C. E. Soc., 25. **Dorchester:** Village Ch., 51. **West Roxbury:** Miss F. W. D., for Cappahosic, Va., 5. **Brookfield:** Ch., 5.50. **Cambridge:** North Ch., 133.21; Prospect Ch., 5. **Conway:** Mrs. S. H. C., 1. **Danvers:** Maple Street Ch., 100. **Dedham:** First Ch., 95.54. **Dudley:** First Ch., 34.16. **Duxbury:** Pilgrim Ch., 12. **East Falmouth:** Ch., 12. **Easthampton:** Ch., 100. **Easton:** S. S., 13.76. **Enfield:** Ch., 76.30. **Feeding Hills:** Ch., 2.50. **Fitchburg:** Rollstone Ch., 49.72; Rollstone S. S., 10.17. **Gloucester:** Trinity Ch., 271. **Harvard:** Miss C. D. E., box books for Athens, Ala. **Haverhill:** West S. S., 14.18. **Holbrook:** Winthrop Ch., 7.46. **Holyoke:** E. P. B., 10; Mrs. E. S. H., 25; F. S. W., 5; "Friend," 10; J. A. S., 200, for Tougaloo College. **Huntington:** Second Ch., 18.05. **Hyde Park:** First Ch., 133; Mrs. J. M. P., 25; Mrs. O. J. P., 10; Mrs. A. B. T., 50, for Tougaloo College. **Ipswich:** First & South Ch., 43.47. **Lakeville & Taunton Precinct:** Ch., 10. **Lawrence:** Rev. A. B., 5; G. B. H., 50; W. E. R., 25; J. B. W., 50; A. B. E., 100, for

Tougaloo College. **Leominster:** Pilgrim Ch., 53.10. **Lunenburg:** Ch., 9.80. **Manchester-by-the-Sea:** First Ch., 26.50. **Merrimac:** First Ch., 30.13. **Miller Falls:** First Ch., 19. **Mittineague:** Ch., 62.02. **Monson:** Ch., 87.31. **Newton:** Central Ch., 338. **Northampton:** Edwards Ch., 380.98; "M. C.," 30; Miss M. H. G., 25; S. D. D., 2; "A. Friend," 2; Miss C. P. B., 10; O. B., 5; C. G., 5; F. N. K., 5; R. L., 10; J. R., 5; T. R., 20, for Tougaloo College. **Norwood:** S. S., 12.50; H. E. R., 10, for Tougaloo College. **North Andover:** Mrs. E. H., 5; G. L. H., 10; Rev. J. L. K., 10; "Friend," 5, for Tougaloo College. **Northbridge:** Rockdale Ch., 62.50. **Norwood:** First S. S., 33. **Pittsfield:** J. R. S., for Tougaloo College, 10. **Princeton:** First Ch., 97.56. **Quincy:** C. I. C., for Tougaloo College, 50. **Richmond:** Ch., 95.42. **Salem:** South Ch., 2.72; Tabernacle Ch., 180. **Scituate Centre:** S. S., 1.55. **Sherborn:** Mrs. D. P. D. C., for Lexington, Ky., 5. **South Acton:** Ch., 10.13. **Southampton:** S. S., 14. **Southbridge:** Elm Street Ch., 25. **South Brain-tree:** Ch., 16. **Southwick:** First Ch., 40.50. **Spencer:** Ladies' Charitable Soc., for Lexington, Ky., 15. **Springfield:** St. John's Cong'l Ch., for Fessenden Academy, 36.25; Mrs. M. M. A., for Tougaloo College, 50. **Stoughton:** First Ch., 25. **Swampscott:** First Ch., 95. **Taunton:** Trin. Ch., 38; C. M. R., 42. **Templeton:** Trinitarian Ch., 15. **Truro:** Ch., 5. **Upton:** Ch., 11.88; C. E. Soc., 1.60. **Waban:** Union Ch., 76. **Wakefield:** "Friend," for Santurce, Porto Rico, Building, 10. **Watertown:** Phillips Ch., 94.25. **Wayland:** Ch., 8.25. **Westfield:** First Ch., 84.98; Second Ch., 19.23. **Whitman:** First Ch., 24.49. **Worcester:** Bethany Ch., 13.03; Old South Ch., 12; Plymouth Ch., 59.54; Plymouth S. S., 10.49. "Friends in Mass.," for Straight College, 10.26.

Donations of Clothing, etc.

Boston: Union Ch., two bbls. goods for Marion, Ala.; H. B. H., S. material for Greenwood, S. C. **Allston:** A. M. B., box goods for Greenwood, S. C. **Bridgewater:** Central Sq. Ch., Women's Guild, package goods; V. T. W., package goods, for Tougaloo College. **Cambridge:** M. F. L., package goods for Thomasville, Ga. **Canton:** Mrs. A. M., two packages goods for Moorhead, Miss. **Webster:** Miss A. L. P., box goods for Marion, Ala. **Wilmington:** Ch., bbl. goods for Marion, Ala.

Legacies

Charlestown: Mary K. Flint, 199.82. **Concord:** Maria E. Ames, 126.46. **Easthampton:** J. C. Lyman, 464.85. **Essex:** Elvina D. Cogswell, 89. **Harvard:** Cephas Houghton, 4.98. **Hopkinton:** Maria G. Barnard, 673.71. **Newton:** Ella G. Cutting, 836.72. **Waltham:** Cornelia Warren, 12.50.

RHODE ISLAND—\$405.38.

Edgewood: Ch., 125. **Kingston:** H. W., for Tougaloo College, 50. **Little Compton:** United Ch., 7.85. **Pawtucket:** C. F. H., 10; J. J., 20; R. S. L., 25; H. G. T., 25, for Tougaloo College. **Providence:** C. W. B., 25; Mrs. F. W. C., 10; A. W. F., 10; C. H. P., 10; Mrs. R. A. W., 25; E. C. O., 25, for Tougaloo College. **Saylesville:** Sayles Memorial Ch., 37.53.

CENTRAL DISTRICT

CONNECTICUT—\$3,409.55.

Bethlehem: Federated Ch., 8.71. **Bridgeport:** Black Rock Ch., 42.25; United Ch., 60.19; G. H. E., for Tougaloo College, 25; D. V. C. W., for Tougaloo College, 10. **Bristol:** Ladies' Guild, bbl. goods for Tougaloo College. **Brookfield Centre:** Ch., 84.98. **Columbia:** "A. Friend," for Tougaloo College, 50. **Cornwall:** Second Ch., 56. **Dayville:** Second Ch., 11. **Derby:** Second Ch., bbl. goods for Tougaloo College. **Durham:** M. S., for Lexington, Ky., 5. **East Hartford:** First Ch., 77.68. **Ellington:** Ch., 142.86. **Enfield:** First

First S. S., 9.25; L. B. Soc., for Lexington, Ky., 60. Farmington: G. G. W., for Talladega College, 100. Goshen: Ch., 50. Greenwich: First Ch., 5; Second Ch., 50. Groton: First Ch., 5. Haddam: Ch., 58. Hartford: Fourth Ch., 85; Pansy Circle, King's Daughters, for Marion, Ala., 7.50; Mrs. L. B., 50; N. C. B., 20; Miss C., J. M. H., 10; H. R., 25; C. C. R., 15; M. T. L., 5, for Tougalo College; E. S. B., for Talladega College, 100. Kensington: Mrs. E. J. G., for Marion, Ala. Killingworth: Ch., 3. Liberty Hill: Ch., 11.55. Manchester: Second Ch., 5. Meriden: First Ch. S. S., 12. Middletown: First Ch. of Christ, 25; J. H. B., 25, for Tougalo College. Milford: First Ch., 64.32; Mrs. F. M. C., for Talladega College, 25; B. L. S., for Talladega College, 10. Mt. Carmel, Ch., 34.60. Naugatuck, Mrs. J. S. T., for Tougalo College, 100. New Britain: Mrs. P. B. S., for Tougalo College, 25. New Hartford: North Ch., 27. New Haven: Plymouth Ch., 100; Westville Ch., 9.79; Mrs. M. E. B., for Tougalo College, 10. New London: E. V. B., 25; Mrs. M. F. W. S., 50, for Tougalo College; Miss M. J. T., for Athens, Ala., 6. Norwalk: First Ch., 40.50; G. I. B., 50. Prospect Ch., 7.13. Ridgefield: First Ch., Ladies Aid Soc., 10. Rockville: Union Ch. of Christ, 22.23; F. T. M., for Talladega College, 100; W. M., for Talladega College, 50. Seymour: Ch., 50. Sharon: Ch., 7.76. South Manchester: Ch., 213.75. Stonington: First Ch., 30. Stony Creek: Church of Christ, 13. Taftville: S. S., for Lexington, Ky., 20. Talcottville: Mrs. H. T., for Talladega College, 30; R. T. B., for Talladega College, 25. Warren: Ch., 10.93. Washington: Mrs. R. C., for Tillotson College. Waterbury: First S. S., for Tougalo College, 10; Miss A. E. U., for Tougalo College, 5. Watertown: First S. S., 35; L. B. Soc., 10; C. A. H. K., 50, for Tougalo College; S. S., 35; L. B. T., 10; K. B. W., 10, for Lexington, Ky. West Hartford: First Ch. of Christ, 190.15. Windsor Locks: Ch., 48.

Donations of Clothing, etc.

Brookfield Center, Girls' Club, package goods for Tougalo College. Madison: Mrs. C. D. E., box goods for Straight College. New Haven: Ch. of the Redeemer, Woman's Association, three packages goods for Tougalo College. Northampton: M. H. R., large package goods for Thomasville, Ga. West Cornwall: L. M. S., two barrels goods for Marion, Ala.

NEW YORK—\$1,152.53.

Brooklyn: South Ch., S. S., 70.20 (50.20 of which for Pleasant Hill Tenn.); A. G. D., 10; L. L. R., 25. Chappaqua, First Ch., 5. Homer: E. G. R., for Piedmont College, 500. Hornby: E. L., for Brooklyn: United Ch., 26. Jamestown: First Ch., 23.45; L. M. Soc., for Marion, Ala., 14. Nelson: Ch., 10. Newburgh: First Ch., 5. New York: Broadway Tabernacle, C. E. Soc., for Pleasant Hill, Tenn., 25; Bethany S. S., 50; Ch. of the Pelhams, 5; North New York Ch., 5; L. J., 5; J. S., 5, for Fessenden Academy; S., for furnishings at Lincoln Normal School, 40; "A Friend," for Brewer Normal School, 3.44. Phoenix: First Ch., 45. Richmond Hill: Union Ch., 200. Rodman, Ch., 10; L. M. Soc., three boxes goods for Marion, Ala. Syracuse: Good Will Ch., Alpha Circle, for Marion, Ala., 5. White Plains: Westchester Ch., for Lexington, Ky., 25.

Donations of Clothing, etc.

Albion: Gaines Missionary Union, bbl. goods for Marion, Ala. Brooklyn: Park Ch., two boxes goods for Marion, Ala.; Plymouth Ch., Woman's Guild, three boxes goods for Marion, Ala.; Mrs. A. W. W., box goods for Marion, Ala. Buffalo: Prince Publishing Co., cards for Thomasville, Ga.; First Ch., Woman's Guild, three boxes goods for Tougalo College. Cheango Forks: L. M. S., bbls. goods for Marion, Ala. Groton City: L. M. Soc., bbl. goods for Marion, Ala. Lockport: Plymouth Ch., Woman's Assoc., box goods for Marion, Ala. Oluski: L. M. Soc., box goods for Marion, Ala. Merrill: Plymouth Ch., Woman's Auxiliary, four bbls. goods for Marion, Ala. Syracuse: R., box goods for Marion, Ala. Tallman: Ch., bbl. goods for Marion, Ala.

NEW JERSEY—\$516.00.

Cresskill: W. M. Soc., for bed at Ryder Memorial Hospital, 20; S. S., for Ryder Memorial Hospital, 6. Egg Harbor: Emmanuel Ch., 60. Hackensack: K. V. S. H., for prize at

Thomasville, Ga., 10. Montclair: First Ch., 415; Miss C. S. H., for Tougalo College, 5.

Donations of Clothing, etc.

Montclair: First Ch., Woman's Guild, box goods for Talladega College; Mrs. E. L. S., box goods for Talladega College. Upper Montclair: L. M. Soc., bbl. goods for Moorhead, Miss. Ridgewood: Presb. Ch., two bbls. goods for Moorhead, Miss.

PENNSYLVANIA—\$37.13.

Meadville: Park Avenue Ch., 1. Pittsburgh: Puritan Ch., Ladies' Missionary Soc., 10. Spring Brook: Ch., 13.13. Taylor: Ch., 13.

Donations of Clothing, etc.

Pittsburgh: J. W., package goods for Tougalo College.

DISTRICT OF COLUMBIA—\$269.63.

Washington: First Ch., 140.63; Mt. Pleasant Ch., 121.50; I. A. B., for Talladega College, 7.50.

OHIO—\$611.49.

Cleveland: C. W. C., for Talladega College, 5; G. B. S., for Talladega College, 50; J. B. W., for Talladega College, 10. Columbus: First Ch., 150; Plymouth Ch., 81.25. Oberlin: "A Friend," for kindergarten, Athens, Ala., 200; Mrs. J. C., for Pleasant Hill, Tenn., 1.

Through the Women's Home Missionary Union of Ohio, Mrs. H. H. Hosford, treasurer, 104.24 (17.65 of which for children's ward at Ryder Memorial Hospital, Humacao, Porto Rico). Also for Pleasant Hill, Tenn., 10.

Donations of Clothing, etc.

Ashland: Mrs. Briggs, S. S. Class, two boxes goods for Marion, Ala. Kipton: Miss H. M., bbl. goods for Marion, Ala. Painesville: W. M. Soc., bbl. goods for Moorhead, Miss. Pataskala: Presbyterian Ch., L. M. S., two bbls. goods for Marion, Ala. Toledo: First Ch., W. M. Soc., box goods for Talladega College.

INDIANA—\$141.04.

(Donation 5, Legacy 136.04.)

Indianapolis: R. T. B., for Talladega College, 5.

Legacy

Terre Haute: Lucy Rockwood, 136.04.

MICHIGAN—\$915.44.

Detroit: First Ch., Woman's Association, for Straight College, 25. Grand Rapids: East Ch., S. S., for Peabody Academy, 50. South Haven: Ch., for Athens, Ala., 5.

Through the Michigan Congregational Conference, by C. C. Vaughan, treasurer, \$17.20 (100 of which for Ryder Memorial Hospital).

Through German Congregational Conference, 4.

Through the Woman's Home Missionary Union, by Mrs. L. S. Towler, treasurer, 14.24 (4.24 of which for bed in Ryder Memorial Hospital).

Donations of Clothing, etc.

Detroit: Brewster Ch., bbl. goods for Moorhead, Miss.; Brewster S. S., package goods for Tougalo College. Morenci: W. M. Soc., two boxes goods for Athens, Ala. South Haven: W. M. Soc., box and bbl. goods for Athens, Ala.

WESTERN DISTRICT

ILLINOIS—\$2,926.39.

Avon: S. S., 2. Aurora: M. I. D., for Pleasant Hill, Tenn., 10. Berwyn: First Ch., 4.50. Carpentersville: First Ch., Berean S. S. Class, for Piedmont College, 10. Chicago: Central Park Ch., for Pleasant Hill, 10; Central S. S. of Fourth Ch., 1; Forest Glen Ch., 5; Grand Avenue Ch., 69; M. E., for dormitories at Santurce, P. R., 25; Y. B. R., for Pleasant Hill, Tenn., 50; The Edward K. Warren Fund, for Talladega College, 100. Evanston: First Ch., 287.50; F. H. T., for Elbowoods, No. Dak., 100. Hinsdale: Miss G. M. F. B., for dormitories at Santurce, P. R., 25. Hubbard Woods: Mrs. D. S., for dormitories at Santurce, P. R., 100. La Grange: First Ch., 525. Oak Park: Pilgrim Ch., 77.74. Payson: S. S., 7.24; H. M. S., for Talladega College, 200. Seward: Miss E. H., 10. Western Springs: W. A. G., 5. Wheaton: Mrs. E. C., for Clinton, Miss., 6.

Through the Congregational Conference of Illinois, C. C. Merrill, superintendent, 943.59.

Through the Woman's Home Missionary Union of Illinois, by Miss Cora E. Barnard, treasurer, 352.82.

Donations of Clothing, etc.

Chicago: Fourth Ch., bbl. goods for Marion, Ala. Princeton: First Ch., W. H. M. S., bbl.

goods for Marion, Ala.; W. M. Soc., bbl, goods for Moorhead, Miss. Wheaton: Ch., five bbls. goods for Marion, Ala.

IOWA—\$13.00.

Davenport: W. J. C., for Dormitories at Santurce, P. R., 10. Montrose: Miss E. J. K., 3. Donations of Clothing, etc.

Alden: W. M. Union, box books for Talladega College. Atlantic: Ch., two boxes goods for Talladega College. Corning: W. M. Union, bbl, and two boxes goods for Talladega College. Creston: W. M. U., box goods for Talladega College. DeWitt: Mrs. G. C. G., two boxes goods for Talladega College. Oakland: W. M. Union, box goods for Talladega College.

WISCONSIN—\$192.65.

(Donations 55, Legacy 137.65)

Whitewater: "The Helpers," S. S. Class, for Chandler Normal School, 5; M. S., for Lexington, Ky., 5. Hartford: J. D., for Talladega College, 25. Broadhead: Miss A. A. W., for Dormitories, Santurce, P. R., 10. Appleton: F. J. H., for Dormitories, Santurce, P. R., 10.

Legacy

Racine: Ellen M. Cooper, 137.65.

MINNESOTA—\$593.31.

Duluth: Mrs. W. A. Mc G., for Dormitories at Santurce, P. R., 10.

Through the Congregational Conference of Minnesota, 260.23.

Woman's Home Missionary Union of Minnesota, by Mrs. J. V. S. Treasurer, 323.08.

Donations of Clothing, etc.

Alexandria, W. M. S., goods for Marion, Ala. Brainerd: L. M. Soc., two boxes goods for Moorhead, Miss. Minneapolis: Linden Hills Ch., three sacks goods for Marion, Ala.; Fifth Ave. Ch., L. M. S., box goods for Marion, Ala. Owatonna: W. M. Soc., box goods for Moorhead, Miss.

MISSOURI—\$304.50.

Lebanon: Ch., 8. St. Louis: A Friend "T.E.B.", 50; N. D., 100; H. W., 100; W. H. W., 15, for Straight College. Webster Groves: First Ch., \$1.50.

KANSAS—\$677.41.

Emporia: First Ch., 50. Leavenworth: First S. S., 6. Manhattan: "A Friend," 50. Topeka: C. E. Soc., for Albuquerque, New Mexico, 10. Through the Kansas Congregational Conference, \$61.41. (5 of which for Santee, Nebraska.)

Donations of Clothing, etc.

Topeka: Mrs. A. J. W., box goods for Straight College; K. I. & E. Institute, goods for Athens, Ala. Wichita: Mrs. C. B. W., box goods for Marion, Ala.

NEBRASKA—\$813.47.

McCook: German Ch., 15.

Through the Congregational Conference of Nebraska, 288.21.

Through German Congregational Conference, 86.

Through the Woman's Home Missionary Union of Nebraska, Mrs. C. J. Hall, treasurer, for Ryder Memorial Hospital, 424.26.

SOUTH DAKOTA—\$40.00.

Through the German Congregational Conference, 40.

Pierre: Missionary Society, box and package goods for Toulaloo College.

NORTH DAKOTA—\$133.00.

Coal Harbor: German Parish, for Ellowoods, No. Dak., 30.

Through German Congregational Conference, 103.

COLORADO—\$24.00.

Through German Congregational Conference, 24.

MONTANA—\$94.24.

Through the Congregational Conference of Montana, 68.24.

Through German Congregational Conference, 26.

OKLAHOMA—\$5.00.

Ada: A. T. W., for Pleasant Hill, Tenn., 5.

ARKANSAS—\$10.00.

Little Rock: Ch., 10.

PACIFIC DISTRICT

CALIFORNIA (NORTHERN)—\$210.00.

(Donation 10, Legacy 200.)

Berkeley: North Ch., for Albuquerque, New Mexico, 10.

Legacy

Berkeley: Oscar B. Raymond, 200.

CALIFORNIA (SOUTHERN)—\$15.00.

Hyde Park: Ch., for Tillotson College, 5. Oneonto: Ch., W. M. Soc., for Toulaloo College, 10.

OREGON—\$36.00.

Through German Congregation Conference, 30.

WASHINGTON—\$152.85.

Seattle: Pilgrim Ch., 148.85.

Through German Congregational Conference, 4.

ARIZONA—\$4.00.

Prescott: S. S., 4.

THE SOUTH

VIRGINIA—\$15.50.

Cappahosic: Gloucester, A. & I. Students, for Gloucester School, 10.50. Roanoke: Rev. A. J., for Fessenden, Fla., 5.

KENTUCKY—\$10.00.

Lexington: B. T., for Chandler Normal School, 10.

NORTH CAROLINA—\$129.20.

Dunn: S. H., for Jos. K. Brick School, 4.1. Enfield: I. B., 25; H. M., 32.10; H. C. P., 20, for Jos. K. Brick School. Garysburg: A. T. T., for Jos. K. Brick School, 25. Mt. Olive: S. A., for Jos. K. Brick School, 5. Raleigh: Ch., 1. Strieby: Ch., 5. Whitakers: F. A., for Jos. K. Brick School, 3.

SOUTH CAROLINA—\$17.40.

Charleston: A. M., for Fessenden, Fla., 5. Columbia: C. A. B., 4; W. D. B., 3; R. L. C., 5, for Fessenden, Fla. Greenwood: Brew Teachers, for Greenwood, S. C., 40c.

GEORGIA—\$40.72.

Atlanta: Rush Memorial Ch., 4.15; W. M. Soc., 1.45. Bainbridge: G. R. H., for Fessenden, Fla., 2. Cypress Slash: Trinity Ch., 5. Groveland: Oak Hill Ch., 1.02. Macon: First Ch. S. S., 4.32; Union Thanksgiving Service, for Ballard School, 5.45. McIntosh: Midway Ch., 3.33; L. E. C., for Fessenden, Fla., 1. M. A. McC., for Fessenden Academy, Fla., Savannah: M. E. V., for Fessenden Academy, Fla., 5.

South Eastern Georgia Association, 5.

ALABAMA—\$77.50.

Athens: Trinity Ch., 11. Ft. Davis: Cotton Valley School and Friends, 50. Mobile: S. E. package goods for Emerson Institute. Montgomery: First Ch., 11.50. Talladega: M. R. J., for Talladega College, 5.

MISSISSIPPI—\$57.55.

Clinton: G. H. D., for Mt. Hermon Seminary, 5. Greenwood: W. S. M., for Toulaloo College, 25. Toulaloo: Parent-Teachers' Association for Toulaloo College, 24.55; M. E. H., for Fessenden, Fla., 3.

LOUISIANA—\$10.50.

Abbeville: Ch., for Straight College, 2. Guerdan: Hubbard Ch., 3. New Iberia: Ch., for Straight College, 2. New Orleans: Beech Memorial S. S., for Talladega College, 1.75, and for Straight College, 1.75.

TEXAS—\$20.23.

Houston: Pilgrim Ch., 10. Port Arthur: First S. S., 7.25. San Antonio: First Ch., 3.03.

FLORIDA—\$116.25.

Winter Park: Ch., 12; "Friends in Florida" for Fessenden Academy, 1104.25.

FOREIGN

CANADA—\$3.00.

Through the German Congregational Conference, \$3.

AFRICA—\$5.00.

Angola: Cuma, Mrs. L. S. C., 5.

Commission on Missions.....\$10.475.

A. M. A. League.....235.

SUMMARY OF RECEIPTS FOR DEC., 1922

Donations.....\$33,035.

Legacies.....3,716.

Total.....\$36,752.

ENDOWMENT FUND

The Gregory Fund, additional from the Estate of James J. H. Gregory—\$8,000.

SUMMARY OF RECEIPTS THREE MONTHS

From Oct. 1 to Dec. 31, 1922.

Donations.....\$84,951.

Legacies.....13,647.

Total.....\$98,598.